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THE CHURCHMAN

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For the Churchman.

TRUST IN GOD'S PROVIDENCE.

Casting all your care upon Him; for he careth for you.—1 *Peter* v. 7.

Blessed be the Power whose constant care
Sustains his creatures every where;
From the great Source of every good
Do we derive our daily food.

Yes, 't is the Lord to whom we owe
The mercies we enjoy below.
'T is he who all our wants supplies,
Though we his goodness oft despise.

When pain, affliction, or disease,
The members of our bodies seize,
We quickly murmur and repine,
And call in question Heaven's design.

We do not trust God as we ought,
And meanly of his grace have thought,
Relying on our own frail strength,
Till that, alas! hath failed at length.

But yet He doeth all things well,
As from experience they can tell,
Who oft have proved his tender care,
And learned the folly of despair.

Yes, in his own appointed time,
The Lord his people doth redeem;
He is their God, their friend indeed,
When they his aid most greatly need.

Believing in his faithfulness,
He, in the hour of their distress,
In mercy deigns their prayer to hear,
And for his servants doth appear.

Oh! let us then on Him rely,
In faith, with humble piety,
Though tribulation, or distress,
Or worldly cares our souls oppress.

Resign'd to Heaven's all-wise decree,
Whate'er our earthly trials be,
Let us cast all our cares on God,
And bow beneath his chast'ning rod.

Should poverty our faith e'er try,
Let us remember God is nigh;
Nor seem as if we were afraid
To think on him, or seek his aid.

But, in the name of Christ his Son,
Let us approach his sacred throne,
And there our souls outpour in prayer,
And supplicate his gracious care.

M. M.

From the Protestant Episcopalian.

THE EPISCOPAL VETO.

He with whom are truth and reason hath nothing to fear; and if through their vioce he addresses reflecting men, what is there not to hope? Persuaded, that in reference to my subject I may find access to those with whom it will be no prejudice against that which hath been, that it exists not now; and with whom an honest purpose will go far to excuse a faulty execution, I wish to treat of an important branch of the Episcopal prerogative—I wish to show cause why a negative upon the acts of every diocesan convention should be in the hands of its bishop.

1. *This power in the bishops is the result of their original creation.* It is well known that for the first three hundred years of the Gospel era, no civil power had become Christian.—The Church was a distinct body from the state; and were there no historical records to prove it, we should be disposed to conclude, that there must have existed within the Christian community laws distinct from those of the civil government under which that community lived. The Church, in other words—nor to those for whom I write does the assertion stand in need of proof—exercised in her own behalf, and within her own limits, the power of legislation; can that power ever be alienated from her, except by an authority equal to that which conferred it, the authority of God himself? But the Church is not a human institution, subject in its organization to human disposal. It doth not consist of a mass of individuals, among whom there is no distinction save that which arises from common consent. From the immediate followers of our Lord we know that he chose twelve, whom he sent forth, whom he then and after his resurrection with enlarged powers commissioned. The distinction therefore is of early, is of divine authority, between those who were and those who were not commissioned, or by a more brief and primitive mode of expression, between the *clergy* and *laity* of the Church. Had her divine Head, in thus establishing a distinction in the Church, forborne any further explication of his will, it would follow that according to the principles of common right recognised among men, the two parts thus made to constitute his spiritual body would, in all the acts relating to that body, be entitled to a mutual check upon each other—would each possess the power of negative. In such a case of forbearance by the Church's divine Head, it would also follow that if for either of these parts there was a legal representative—a point in which all its prerogatives centered—that representative would have the negative belonging to the part he represented; that if for example the bishop was the representative of the clergy—the point in which all their privileges and prerogatives center—the bishop would be entitled on the principles of common right to the power of the negative. But it is unnecessary for our purpose to pursue the supposition, applicable as it is to those alone, who, conceding the distinction of clergy and laity, would have their legislative acts proceed by rules usual among any assembly of men so situated. If, however, upon the contrary, to pass to the body of the argument, it can be shown that the divine Head of the Church has not forborne with regard to our subject the further explication of his will, if it can be shown that in thus creating the distinction of clergy and laity in the Church he conferred the power of legislation on the former alone, does it not follow that the latter are excluded from legislation by divine right, that whatever power they have in the premises they must have by concession only of those who have the divine right; and if it can again be shown that on the clergy themselves in one grade, and the successors in that grade, did he confer that power, does it not follow that whatever power the other grades may exercise is by concession alone. In a word, if our blessed Lord gave to the one grade alone distinguished as that of bishops the right of legislation, then can acts of legislation solely take place by their permission, by some process over which they have control, or, to vary the mode of expression, they have an inherent and divine right to a negative upon such acts. To the law then and to the testimony.

It was after the work of redemption was done, when by the cup and through the grave, the Lord of glory had entitled his human nature to supreme sovereignty in the Church he was about to establish, that certain disciples are recorded as having met him in a mountain where he had appointed them. To these, astonished at his resurrection, he had but a few days before declared, "*As my Father hath sent me even so send I you;*" and now again at their meeting, in the act of investing them with authority for the spiritual benefit of their race, such as man had never before possessed, "*all power,*" saith he, *is given unto me in heaven and in earth.* If then Jesus Christ gave to these men the commission which as man the Father had given to him, then is the sovereignty which as man he was to exercise in his Church transferred effectually to them. Was it the right of Jesus Christ to govern his Church then? then has that right become theirs—Was it his to give law for her order and discipline? then by that same grant is that same full power of legislation also theirs. To them was it given and there is no record that it was given to any other. And who were they, thus invested with plenary power over the spiritual body Christ purchased with his blood? numerous were the disciples of our Lord. But it is on the apostles, those disciples by eminence, on the eleven alone, that the grant and commission so explicit, so full, and so perfect, were conferred. Nor were that grant and commission to die when those who received it should die. For, "*Lo,*" saith he who gave, in the act of giving, "I am with you always, even unto the end of the world." In the power with which he then invested the eleven apostles their line was to be perpetuated for ever. If his Church is to have existence through all time, then through all time are the apostles by their successors invested with all power to act for her well being, and as a part of that power with the office of legislation. But where are these successors of the apostles? Their line exists in an unbroken chain, and the bishops of the present day—I write for those with whom the point is *e concesso*—are in all that relates to the Church and her well being successors to the apostles, and therefore successors in their legislation. If then these premises and the deductions from them be true, the conclusion must also be true. To the apostles and their successors and to them alone, the power of legislating for the Church belongs by divine right; but the bishops are alone the successors of the apostles; therefore to the bishops alone belongs that power by divine right. The right of ordaining is itself but a part of the grant conveyed in the declaration, "*All power is given unto me, and as my Father hath sent me even so send I you,*" and the right of giving laws to the Church is no less a part of the same. The plea which is sufficient to pluck away the one, is sufficient also to pluck away the other. The bishops as successors of the apostles may indeed exercise their power of legislation in the mode which their wisdom may deem advisable, except only that they ought not, nay, that they cannot any more surrender the supremacy which they have in it, than they can surrender any other prerogative peculiar to their order. They may call into their alliance the intellect and the influence of their clergy and of their laity, and that intellect and influence may be variously exercised, while yet the Episcopal supremacy is not assailed; but if you take from them the negative in legislation, there is no evading the result; in that moment their supremacy is gone, you have intruded without authority into a province of their divine right. The negative preserves at least their supremacy. The negative gone, their supremacy is gone.

This mode of reasoning, however it may be objected, has reference to the whole body of bishops, and to the Church at large, the Church Catholic throughout the world. It may apply, for example, to general councils, but does it affect individual bishops acting within their proper sees? And

2. *This power of bishops in their respective sees results from the constitution of the Christian Church.* The Church is not a confused multitude of independent societies. It is catholic, it is one. From this unity, which again I have no occasion to prove, it results that whatever relationship an individual holds to any part, he holds also to the Catholic body. He that is baptized is not baptized into the membership of any particular Church, but into that of the body of Christ, the Church diffusive, the Catholic Church. What privileges a man enjoys in one part of the Church, to the same is he entitled throughout the whole; so is it also with all the sacerdotal relationships. It is a point which I presume will not be denied by him who doth not deny the catholicity of the Church, that the character imprinted by the imposition of hands—the sacerdotal power in all its grades—is unconfined. Deacon, priest, or bishop, the individual is ordained as such for the whole, and not for any portion of the Church of Christ. If a common it is an erroneous opinion, that a bishop when ordained is ordained for the diocese over which he is thereafter to exercise his jurisdiction. The ordinal of our own is in accordance with the example of every true branch of the Catholic Church, from the earliest period to the present time. "Receive," it saith, "the Holy Ghost, for the office and work of a bishop in the Church of God." Is the Church of God the particular Church of which he is speedily to take charge? The Church of God is the Catholic Church; and of this is he appointed a bishop. With this view of the subject agree the original commission and the divine command. In that commission, "*As my Father hath sent me so send I you,*" and in that command, "*Go ye into all the world and preach the Gospel to every creature,*" there is no location assigned the apostles and their successors for the exercise of their powers. That location was a subsequent ordinance of the Church—was an ecclesiastical regulation, which convenience rendered necessary, which could not as it did not injuriously affect the power and prerogatives of the bishops attached to them as individuals, and accompanying them wherever they went, throughout the Catholic world. The Church was given by her divine Head to the apostles and their successors—may I be permitted so to speak—in a *coparcenary.* The Episcopacy is a diffusive office, which lies in the whole college of bishops, according to the golden maxim of St. Cyprian, *Episcopatus unus est cujus a singulis in solidum pars tenetur.* There is but one bishopric in the Church, and every bishop has an undivided portion of it. Now under the former head of our argument it has been demonstrated, that all power in the Church, and therefore legislation as a part of that power, was divinely communicated to the bishops and to their order alone. It is in their power indeed, and I have so conceded to establish modes of legislation, and to call in under various modifications whatever aid may be conducive to the Church's welfare. But you must not, you cannot take from them, nay, they cannot themselves warrantably surrender a divine right, their supremacy in legislation, a supremacy which can only be given by an elevation to their own order. This supremacy, however, is identified with the negative; for if, let it be repeated, you take from them the negative, you take from them the ability to resist the imposition upon them of what laws you please; you reduce them to a state of complete subordination. Now, if this negative thus indefectibly belongs by divine right to all the bishops as a college, and as we have seen in a species of coparcenary throughout the Catholic, the whole Church, why does not each possess it in his assigned part of the Church? If the bishops met in a body throughout the world should have a negative upon any act which might from any other source be presented for operation on the Catholic Church, why has not each bishop the same negative under a like case within his own portion of that Church? Are not the Episcopal prerogatives and supremacy in legislation as a part of them attached to the person of the bishop, and do they not follow him wherever he goes? It is a maxim of common law, as indeed of common sense, that a right once given is held till it can be shown to be taken away. Therefore by what authority is that right which a bishop hath *jure divino* conjointly with his brethren over the whole Christian world, been taken away, when, through their mutual regulation by the division of it into dioceses, he is *jure ecclesiastico,* merely limited to a particular sphere? If the Episcopacy be in nature of a coparcenary, and if it be true of property held in such a tenure, that when by mutual consent each possessor assumes a part, he has every power in that part which the combined number have in the whole, then is not each bishop in his diocese what all the bishops are in the universal diocese? If supremacy in legislation belongs by divine right to all her bishops legislating for the Catholic Church, and if to deprive them of the negative would be to deprive them of that divine right, and if again each bishop is to his particular part of the Church what all the bishops are to the whole Church, then to deprive that bishop of his negative is to deprive him of his divine right. But all the premises have been proved, and therefore the conclusion has been proved.

3. *This power in the bishops results from the universal practice of the Church in her councils during the primitive and purest times.* The only divine authority for the promulgation of ecclesiastical law recorded in the holy Writ, was vested as we have seen in the bishops, under the warrant, "*All power is given unto me in heaven and in earth: As my Father hath sent me even so send I you.*" Among all the bishops there was a friendly and confidential communication of what passed in their respective spheres. But, each bishop in the sphere which mutual convenience assigned him had an independent authority. He convened his clergy together and with them settled canons for the government of his diocese. Thus Titus was left by Paul in Crete "*to set in order the things which were wanting;*" and thus in the course of the subsequent century, the order-loving Cyprian though a banished man sent to Carthage the regulations for the affairs of his diocese; in both their cases doubtless nothing done without consultation, no matter under what mode of the clergy and of the laity, but at the same time also nothing done save in reference to that fundamental maxim of the apostolic Ignatius, "*Let no man do any thing which concerns the Church without the bishop.*" Of ecclesiastical councils of whatever kind, the early records of the Church are by no means pregnant with information. Yet, no sooner are we arrived at the age of historic light respecting those councils than we discern much to assist us in arriving at a just conclusion upon our subject. Over the first and last two of the first four general councils, honored by our own Church and specially reverenced in that of England, it is well known that the emperors presided either in person or by their deputies. Their authority was often required to regulate the movements of those assemblies, and they were often particularly there addressed on subjects both of faith and discipline. At the time too when they appeared in ecclesiastical councils, the whole administration of the Roman Empire centered, by virtue of the *lex regia,* in the persons of the emperors. They represented the Roman people. The publication of their will to that effect, the *placita principum,* was sufficient to cause the acts of those councils to become a law of the state. Yet did those emperors or their deputies—to say nothing of other laymen who might have been present—give their voices; were they parties by their votes to the enactment of ecclesiastical laws? There is no evidence whatever to that effect. In the writings indeed of St. Cyprian it is apparent, that in conformity no doubt to the practice of other bishops he had determined to do nothing without the advice of his presbyters and deacons, and without the people's consent. As the clergy in every diocese were the natural council of their bishops, the laity also had indeed free access to the bishop and clergy so met; but as upon the one hand the clergy could not pretend to impose laws upon the diocese "against the consent of the bishop," or in other words, the bishops had a negative with respect to them, so upon the other hand the laity could not be supposed competent to do what the clergy were incompetent to do, or, to vary the form of expression, the bishop had a negative with respect also to them, and therefore had a negative on both. St. Cyprian indeed invokes the aid of the clergy and laity, with at least, as was this moment proved, the necessary reservation of negative in his own person; but it is worthy of observation that to the acts of the provincial council held at Carthage, yet extant in his writings, the signatures of bishops and of no other class of men are appended. What was thus true of the provincial council of Carthage, might also be shown to be universally true of all councils. From the sole appearance of the votes and decisions of the bishops in provincial and in general councils, is it not a warrantable, is it not a highly reasonable conclusion, that supremacy in ecclesiastical legislation in those provinces of the Roman empire where they assembled resided in the bishops? But could any bishop pretend to greater authority in the province than in his own diocese; and if the bishops together had supremacy in legislation over a province why had not each bishop also that supremacy in his diocese? But, if each bishop was in possession of that supremacy, and if, as has been proved, the want of negative destroys that supremacy does it not of consequence follow that he must have had possession of the negative? It will be allowed—and in a subsequent part of our subject more fully—that a bishop or bishops in the primitive or any other age might concede to the clergy and laity even a negative upon Episcopal propositions in legislative council. Such a concession might be an act of their own will, might be purely voluntary. Not so if the negative be denied or taken from them. It is a contradiction to say that to allow acts in council to pass contrary to their will could be voluntary. The negative is in fact the last citadel of Episcopal strength in legislation.

But I am not ignorant that against the plea just sustained, has been set up the well known instance in the fifteenth chapter of the Acts of the holy Apostles, who were met together to decide respecting the observance of the Mosaic rites. Not only, it has been urged, were the apostles and elders, but also the whole Church present, and assenting to the decree which is enacted alike in the name of the apostles, elders, and brethren. To which I reply, as it has often been replied before:—The laity indeed are represented as present and assisting, but the apostles and elders are described as principals throughout the transaction. Paul and Barnabas are sent not to the laity but to the apostles and elders. Then again the apostles and elders alone are spoken of as coming together. The utmost that can be concluded from this eminent example is the presence and conjunction of different orders in the Church, in the canon there passed; but not an equal right in passing that canon; a right which can never with justice be claimed, till some grant of similar force be showed with that which was made to the apostles and elders in the memorable words, "*All power is given unto me in heaven and in earth. As my Father hath sent me even so send I you. And Lo, I am with you always, even to the end of the world.*" The decree of the council at Jerusalem is indeed spoken of as the decree of the apostles and elders. But it is not said who these elders were, whether mere presbyters or bishops, as men of no mean fame have thought them to be. If mere presbyters, however, what has been conceded to the laity must *majori gratia* not be withholden from the clergy. They are the ecclesiastical cabinet of the bishops, and although, in the language of Ignatius, they could "*do nothing without the consent of the bishops,*" the bishop having a negative on their acts, they exercised authority in subordination to him; a subordination which embraced not the divine right of supremacy in legislating in the affairs of the Church. But we live in a practical age, an age in which principles are less likely to find acceptance if incapable of accommodation to the existing circumstances. This train of reasoning, it will perhaps be said, however ingenious, nay, however true in theory, is not capable of adaptation to our own times, and the construction of our ecclesiastical constitution.

(*To be continued.*)

From the British Critic.

POPULAR ASSOCIATIONS.

Yet—for we have reserved to the end our remarks on political societies and political considerations, making, perhaps, logical sequence subservient to practical convenience—if there are some kinds of popular associations on which we look with suspicion, the use and authority of a true *public opinion* we have always strenuously upheld. But this distinction is to be kept in mind:—popular associations are frequently unfavorable to the real liberty and potentiality of public opinion. Popular associations may be opposed rather than allied to public opinion.—At least it often occurs that they do not represent it or give expression to its genuine dictates. The decisions of the two may not sympathize or coincide, but rather be as two sounds, of which the one stifles the other. But how can this happen, when they are both collected from the body of the people? It happens simply as follows. Public opinion—by which we mean the general result when men think or have free opportunity of thinking individually for themselves—is a compound of many shades of sentiment and feeling. It is as the average or prevailing tint amidst a variety of shades and hues. But popular associations decompose, as it were, the general light, and take but two colors—and the two most strongly in contrast—while the rest melt gradually away. They develope with undue prominence two leading bumps in the craniology of a country, while the harmony of all its organs disappears. They present two antagonist principles, two broad, coarse masses of thought, whence the more subtle and delicate gradations have been of necessity discarded. For the condition on which individuals enter an association is, that they should keep back their personal opinions, or at least merge their nicer refinements in the general lump. This then is one mischief inevitably attendant upon the good which may accrue from the formation of any associations or any parties; and its sure tendency is to engender excess and extinguish moderation by extinguishing or silencing intermediate opinions. Another is, that some few men—five, or three, or even one—acute, dexterous, perhaps unscrupulous, gifted with a ready eloquence, or practised in habits of business, and perhaps intrigue, gain by degrees a complete ascendency and exercise an open or secret tyranny over the members at large; inasmuch as they "wield at will" not their "*fierce democracy,*" but their comparative inefficiency and sloth. Hence the voice of a popular association, of whatever numbers it is composed, may become an index—not to the views of a nation, or any large section of a nation—but merely to the extreme notions and desires of a few bold, turbulent, and ambitious leaders. We say *extreme notions,* because experience affords her uniform testimony, that, sooner or later, the moderate members of such associations will succumb to the more violent.

Few, indeed, whose first youth is gone, can have failed to perceive the striking difference between the tone of any general society where men speak their individual sentiments, unpledged to this or that party, this or that association, and the tone of the *party conclave* or the *party newspaper.* In the one case, men can meet and canvass the gravest and most interesting topics with candor and temper; they sit at the same table and do not find one cloven foot beneath it; they discover more approximations than they expected, and fewer irreconcileable disagreements; they are mutually taught that their views are far more compatible in *substance* than they appeared in the first *statement;* they see that there is a right side to almost every opinion; and there prevails throughout their discussions a vast deal more of charity, and, for the most part, a vast deal more of truth. In the other case, instead of one general society, there are two particular societies; men can no longer meet and converse together as before, and learn to modify or correct their own opinions by those of their neighbors; either defiance and distrust creep into social intercourse, or men do indeed become, in their rugged and opposed disunion, "*like cliffs that have been rent asunder;*" and the principle of repulsion once introduced, drives them day after day still farther and farther apart. Thus is a community at last split into two hostile divisions; while right feeling and right judgment fall and perish, even in that yawning chasm which lies between them, and which their separation has made. In a word, a Christian country with its inhabitants, not generally interfused and amalgamated, but gathered for any length of time, into separate knots and adverse associations, would be indeed a spectacle at which devils might rejoice.

From the Episcopal Recorder.

EXTRACTS FROM THE ADDRESS OF THE RT. REV. BISHOP H. U. ONDERDONK.

Brethren—the Clerical and the Lay members of this Convention.

We assemble this year without the presence of that venerable man of God, who for more than half a century presided over the deliberations of this council of the Church. Often as he had reminded us that his lengthened term of existence forbade him to expect to remain with us much longer, and reasonable as we had regarded this warning, the kind forbearance of Providence from year to year had rendered us almost forgetful of the certainty that the day of separation must at length come. In the wise ordering of that Providence the long-deferred period has arrived, and the patriarch of our affections has been removed to the better world, has departed to be with Christ. So we trust. And it becomes us all to treasure the remembrance of his virtues, of his beautiful example, more uniformly pure and holy than that probably of any other individual known to any in this assemblage, and of his mild and conciliating deportment as eminent among Christians generally, and among the fathers of the Church.—Wide was the influence of his name in public affairs; but it could not be more deep or pervading than the admiration of his personal excellence; and both his public and his personal character will long live in the fond recollection of all who knew him, and survive yet longer in the tributes yet to be rendered by those who come after us.

Neither our time nor the occasion allow me to enter more at large on the elevated character, whether in private or public life, of our late beloved diocesan. It is recorded both in our hearts and in the history of that branch of the Church in the organization and construction of which he took ever a conspicuous part. But it is proper that I announce to this body, in due form, the lamented occurrence to which I have briefly alluded.

The decease of Bishop White occurred on Sunday, July 17th, a little before noon, almost ere the sound of the prayers had died away, which arose from all the congregations of our communion near enough to know his decaying condition. Preceding this event was an indisposition of about a fortnight, during which, though his faculties gradually became dim, he gave renewed evidence of the triumph of the Christian principles and the gracious influences which had so early conformed his heart to the image of his Saviour, and which had so long sustained him and been his happiness. May our portion of Christ be with his!

In proceeding with the duty assigned me by the seventh canon of 1835, it will be most in unison with the feelings in which we have already indulged, to give the next place to the further inroads of death among the clergy of our diocese during the past year. The record is fraught with peculiar pain, and includes the names of four of our reverend brethren. On Sunday, August 14th, the Rev. John Waller James, who had succeeded Bishop White as the rector of Christ Church, departed this life at Huntingdon, in the interior of the state. He was endeared to us all, to his flock, to the diocese, by his amiableness and excellence, by his piety, by his talents, by his fidelity, and by his usefulness, already great, though he was but in early life, and promising to be much greater should his life be spared. It has pleased the all-wise God to disappoint this hope, and remove his young and faithful servant from his earthly sphere of duty. In also the month of August I was informed of the decease of the Rev. Francis Reno, an aged clergyman, who long ago entered the western portion of our diocesan field, and labored there till advancing years rendered him decrepit. On the 14th of September, the Rev. Cyrus H. Jacobs, well known to us as a pious Christian and a zealous and devoted minister, died at Carlisle. He had served acceptably and usefully several of our parishes, and was connecting himself with one in Virginia, to which diocese, however, he had not yet been transferred, when a short and severe illness terminated his earthly existence. On Easter Monday, March 27th, the Rev. John S. Breneman died at Lancaster. He had completed his course at the General Seminary last June, and was afterwards ordained a deacon; but disease very soon indicated that he was not to be long spared to us. His strength was immediately prostrated, and he was unable to discharge the duties of his sacred calling. By this dispensation the Church has been deprived of one of her most talented and promising sons.

With such warnings before us, may it be the prayer and the endeavor of us all, my reverend brethren, that we may always be ready to give an account of our stewardship!

Owing to the sickness of Bishop White, it devolved upon me to preside at the consecration to the Episcopate of Michigan of the Rev. Samuel Allen McCoskry, D.D., rector of St. Paul's Church in this city. Our eminent and beloved brother had been elected under the first canon (sect. 2) of 1835, and Bishop White had appointed the 5th of July for his consecration; and we fondly hoped that another would be added to the long list of fathers in the Church set apart by his venerable hands, but that hope was frustrated by his mortal indisposition. The solemnity was deferred, to improve a favorable opportunity, should any appear. As however Bishop White's debility increased, there was no cause for further delay; and on Thursday, July 7th, in St. Paul's Church in this city, the testimonials having been communicated to us by our venerable senior, Bishop Doane and Bishop Kemper united with me in conferring the Episcopal office on Dr. McCoskry.

During the past conventional year, I have preached on every Sunday and principal holyday, including five Sundays spent in Delaware, and one at Flushing, New York—with the exception of two Sundays, on one of which I resigned the pulpit for which I was engaged to two of my reverend brethren from other dioceses, and on the other I could not fulfil an appointment a few miles from town, the snow having stopped the railroad cars. I except also one other Sunday devoted to the melancholy duty of attending the funeral of my mother. In the churches and places of worship in Philadelphia I have preached fifty-two times.

* * * * * * *

The other clerical arrangements and changes will be noticed in the list of the missionaries. It behooves me, however, in this place to advert again to a topic on which I dwelt last year—the insufficient contributions of our congregations to the maintenance of their pastors. I will not say that my remarks then delivered have had no effect; but, so far as has come to my knowledge, I cannot say they have produced much; and that, too, when they were much commended, as being both just and reasonable. My brethren of the laity, is it not to be lamented that neither censure nor persuasion move you to the proper discharge of this Christian duty? I speak not to those present personally, but as representing our laity at large; and I beseech you to plead with them, and admonish them that the "laborer" in God's harvest and in God's building "is worthy" of at least as much "hire" as the laborers in their own harvests and their own buildings.

On the evening of the Epiphany, I attended the anniversary celebration, in Grace Church in this city, of our Society for the Advancement of Christianity in Pennsylvania; a society which from the time of its organization has had the recorded approbation and confidence of the Convention. It is the organization of our diocesan missionary action; and in that sphere is discharging a duty, the full earthly benefit of which must be computed by future generations, and its everlasting results estimated in the world to come. So useful an institution deserves a much larger patronage than it receives, and I commend it again most earnestly to the pious liberality of the Episcopalians of Pennsylvania. At present, on account of the demand of the western states for clergy, the number of our missionaries is smaller than usual, being only eighteen; but I hope we shall soon fill up again this very useful class of the ministering brethren.

* * * * * * *

I again commend to the patronage of the diocese the Bishop White Prayer-book Society, which is still engaged in circulating thousands of copies of our inestimable manual of devotion and best of tracts, not only in Pennsylvania, but in most of the states and territories, besides sending it abroad. I commend also to patronage the Prayer-book Society formed and conducted by ladies of our Church, which devotes its chief efforts to this diocese; with great perseverance and zeal they have had prepared a set of stereotype plates of the liturgy in large types, and sold at a very moderate price. The Diocesan Sunday school Society is still occupied in its valuable labors, and deserves the confidence and support of the Episcopalians of Pennsylvania. The Abbeyville Institute, near Lancaster, which I visited last September, is a seminary of learning of great promise, and worthy of the countenance of the public at large, and of our denomination especially.

A valuable means of providing for the families of the clergy, after their decease, is found in the Corporation for the Relief of their Widows and Children; an institution which deserves more general notice than it has for some years received. By the generous donations of two ladies, a fund has been commenced under the care of this Corporation, for the relief of clergymen who are rendered unable, by old age or severe and incurable disease, to discharge the duties of their holy calling.

The general institutions of our Church, the General Theological Seminary, the Board of Missions, and the Sunday School Union, are all prosecuting their departments of the work of the Redeemer with efficiency and good success.

I am requested by the Secretary of the House of Deputies of the General Convention, to lay before this body certain proposed alterations in the General Constitution of our Church, and a certain proposed amendment to the table of moveable feasts.

With great pleasure I record my thankful acknowledgment of the contributions added to my salary by the churches in Philadelphia, to enable me to continue my residence in this city, which I found was too expensive to be met by all my resources. And to our friends throughout the diocese I again offer my grateful feelings for the uniform kindness and hospitality with which I am every where received and entertained.

Brethren, in the position I have occupied since the decease of Bishop White, as the diocesan of this portion of the flock of Christ, I have found little other business than had already devolved on me, in a gradual manner, through his annually increasing infirmities. But in having the entire and sole responsibility of the station, I feel that I need more than ever your prayers, your confidence, and your friendly cooperation. Let me assure you that you have my sincere and affectionate prayers for your welfare and salvation individually, and for your guidance and direction as the representative council of this branch of the Church.

H. U. Onderdonk.

Philadelphia, May 17th, 1837.

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. XIII.

Ecclesia says, "Another proof of this position, (presbyterian ordination,) is found in 1 Tim. iv. 14, where St. Paul says to Timothy, 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the PRESBYTERY.'" As Ecclesia has given an exposition of this text, which is perfectly consistent with Episcopal principles and usages, and which disarms his argument of all support to presbyterianism, I will give it in his own words. After the above Ecclesia adds, "It is true, that in the second epistle, the apostle exhorts Timothy to stir up the gift of God which is in thee, by the putting on of my hands." There need be, however, no discrepancy between these two passages. They may be reconciled by supposing that when he was thus set apart, St. Paul acted as president of the council and assisted in the ceremony by presbyters." By this I understand Ecclesia to suppose that St. Paul, as president of the presbyters, acted at the ordination of Timothy, laying his hands upon him, and that the presbyters also laid their hands on him. Now, this is just what I suppose was the case, but how does this prove presbyterian ordination? If because presbyters lay their hands upon a candidate for holy orders, in connection with a bishop, who presides, the person receives no more than presbyterian ordination, the controversy is at an end; for Episcopalians will admit the validity of such presbyterian ordination, for it is just such as all their presbyters receive. In the form of ordaining presbyters, the following direction is given. "The bishop with the priests present shall lay their hands severally upon the head of every one that receiveth the order of Priesthood." It is clear then, that, according to Ecclesia's own showing, Timothy had just such a presbyterian ordination as Episcopal priests receive in these days. The presbytery laid hands upon Timothy, in connection with St. Paul, and now Episcopal presbyters lay their hands upon the person to be ordained, in connection with a bishop. I have now examined all the evidence Ecclesia pretends to bring from the Bible, in support of presbyterian ordination. But two texts have been produced on this point, and I really believe that I have shown that these two fall altogether short of proving that any man was ever ordained exclusively by presbyters. Indeed it is matter of wonder to me that a man should rest so important a point upon such proof as Ecclesia has produced in this instance, if any better evidence is to be had; and yet, if there is no stronger argument in support of presbyterian ordination, honesty will compel me to abandon it for ever. In my next I shall see if he has succeeded any better in obtaining witnesses among the fathers.

DIAKONOS.

For the Churchman.

A HINT TO VESTRIES.

Sir—I assume that we have neither to break ground on the subject, nor to settle the question in the Episcopal Church, whether the ministry shall be supported—whether they who are appointed to "sow" spiritual things shall "reap" enough of "carnal things" to clothe and feed them. To come, then, directly to the point:—It could hardly fail to have been observed, that there is a strange custom practised by some vestries while their pulpits are vacant of the incumbency of a rector, to get supplies without paying for them. Instead of engaging a stated supply with the understanding that he is to be rewarded for his labors, and who shall be responsible for keeping up the regular services of the Church, till a rector is chosen, they seem to think it will be so much gain in the matter of their funds, if they trust to chance and run about every week inquiring after those who may be unengaged the next Sunday; to whom, when his labors are done, they condescend to say—"We thank you, Sir," and thus pay him off!

To be more serious, Sir: "Will a man rob God?" And do they ask, "wherein have we done it?" I ask in return, what is the difference between robbing God and withholding bread from his servants' mouths? The Church has consecrated a set of men to the holy ministry, who are by their office and public sentiment cut off from worldly business and the profits thereof. "They must live of the altar," or starve. And yet every time a vestry pays a supply with "thank you, Sir," they take so much bread from the mouth of some poor minister, and of his wife and children, if he has any. No matter by what contrivance or pains the pulpit is filled, the burden falls on the poor and needy ministers. The thing, indeed, may be so well done, as apparently to occasion no inconvenience—no distress. A well endowed, or well provided minister may be the actual supply; but then his place must be filled; and in the circle of mutations to attain this object there is "robbery" somewhere. It is perhaps some young man just in orders, without a penny in his pocket, or it may be, he is in debt. It may be a clergyman on a journey, and paying a bill for board who can ill afford it. Or it may be a minister without charge, whose family is suffering for want of the necessaries of life! This little pittance is unquestionably a righteous due, and it would greatly bless those to whom it is due.

There is one case of not unfrequent occurrence, in which insult is added to the injustice: the vestry of a vacant church want to hear a man to see if they would like to give him a call. He preaches one or more Sundays. They thank him! and he never hears from them again! It may be he has been at considerable expense; it is certain, indeed, that he has been obliged to live in the mean time, and perhaps has made a journey. Besides being deprived of the reward for his labors, which not unlikely has put him to serious inconvenience, and perhaps brought distress upon him, he has to suffer the mortification of being rejected before the public. No doubt after such a discovery he has far less respect for the church than they have for him, and congratulates himself that he has escaped hands associated with such unfeeling hearts. Nevertheless he feels the wrong. Surely, the least that a vestry could decently do in such a case, in good conscience, would be to bestow a large—a double—a quadruple compensation.

This, Sir, may be and is a delicate point for the poor sufferers to agitate. And the sufferers are many. It is a crying sin in the Church—a sin that will go to the judgment against her. The sufferer says nothing, and can say nothing—but suffers on. You, Sir, know, and I know—there are many that know—that numerous families have wanted bread—yes, wanted bread—by reason of this delinquency. And many more would have suffered far less deprivation of the comforts of life, if the delinquency had been wanting. The times might suggest reformation in many particulars; but this at least is a state of things that demands it. It is a sad and gloomy feature in the economy or practice of the Church; and the weight of the evil is sure to fall on those who are least able to bear it. No vestry ever gets their pulpit supplied for nothing without abridging the comforts of some poor minister and his family—scarcely without taking from some the necessaries of life. It is sure to reach the destitute in one way or another. For whoever may be the supply, those who need are deprived of one of those means of support, which, but for this contrivance and management they might hope to realize.

It is undoubtedly the duty of every vestry to see that no laborer among them should go unrewarded—that some reasonable provision should be made for every supply. It may happen now and then, that no serious inconvenience would be suffered for want of it. But as a general rule it is otherwise. And "the laborer is always worthy of his hire." "Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen.... For our sakes no doubt this is written, that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? .... Do ye not know, that they who minister about holy things, live of the things of the temple? And they who wait at the altar are partakers of the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel."

When ministers perform brotherly offices for each other, that is another thing. But if the rector is absent, and the duty of supplying his pulpit devolves on his vestry, the obligation is still the same. Occasional supplies are almost always performed directly or indirectly, by those who cannot afford to dispense with the compensation; and the whole system of begging these services, or accepting them without reward, is a system of wrong doing.

SCRUTATOR.

Remarks.—We insert the above article because we know it was well meant, and hope it will be well received. The writer would doubtless allow an exception in regard to many vestries whose practice is open to no censure of the kind. It is proper to add, that so far as our own observation extends, occasion for complaint is not given to the extent contemplated by the writer. Others, however, think differently, and on the whole, we have not felt at liberty to reject what may be considered as a statement of grievance. Our vestries are, we believe, without exception, actuated by the most honorable intentions, and would not wittingly sanction a usage which comes most heavily on those of the clergy who are least able to bear it. If (as we believe) Scrutator has stated the case too strongly, the liberal reader will be ready to make due allowance, and all interested will take the "hint" in good part.

For the Churchman.

COMMUNION AND REUNION OF SAINTS.

"'T is sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store."

Among the many consoling topics for meditation that our most holy religion presents to the mind of the believer under the most trying form in which earthly trouble can assail the human heart, there is none more fitted to calm and sooth the anguish of the spirit than the doctrine of the "communion of saints," and the hopeful expectation of the reunion hereafter, in the realms of rest, and finally in the kingdom of glory, of those who were united here by the bonds of mutual love, made holy by their common faith in the divine Redeemer.

The doctrine of the communion of saints, of which too little account is made, tends, when rightly entertained, to give a comprehensive scope to the Christian's view, and extends his charity to all who need his services or prayers, and his sympathy to the whole body of God's elect, as well those who have entered their rest, as those who have yet to win through grace the victory over their last enemy. When carried out of self, as it were, and elevated above the distracting cares of this lower life, by the contemplation of this sacred fellowship among all the members of Christ's mystical body, the believer can appropriate the poet's language.

"The eye of faith, that waxes bright
Each moment by thine altar's light,
Sees them e'en now: they still abide
In myst'ry kneeling at our side;

And with them every spirit bless'd,
From realms of triumph or of rest,
From him who saw creation's morn,
Of all thine angels eldest born,

To the poor babe, who died to-day,
Take part in our thanksgiving lay,
Watching the tearful joy, and calm
While sinners taste thine heavenly balm."

But the belief in the reunion of those whom death has for awhile parted, some to enjoy rest in paradise, while the others still buffet with the waves of trouble upon earth, comes more immediately home to the heart of the bereaved sufferer. The exact nature of that intercourse which the spirits of the just will enjoy one with another, is not revealed in Scripture; and we must abide, in patient hope, the time when it shall be our privilege to know it by experience. But that it will be most intimate may be gathered from our Saviour's touching words, where he speaks of Lazarus as carried by angels into Abraham's *bosom*. And, although all the enjoyments of the redeemed will doubtless primarily flow from, and ultimately centre in, the divine Head of the Church triumphant, as well as militant, is it unreasonable to attach some weight to that instinctive impulse which prompts us to desire and hope to enjoy again the society of those whom here above all others we loved and cherished, and who are withdrawn by death, not from our hearts, but from our sight only? It is certainly a cheering, an elevating hope,—a hope that enables our minds to spring forward by anticipation to share with those who rest from their labors their hallowed bliss, and causes a soothing harmony with God's will to pervade our hearts, as sweet music from afar steals softly on the ear, and lulls to calm repose the troubled spirit. Then we feel that

—— —— "Sometimes
'T is well to be bereft of promised good,
That we may lift the soul, and contemplate
With lively joy the joys we cannot share."

If permitted hereafter to renew sweet converse with those who have before us entered into rest, what topics connected with our earthly intercourse shall we most likely revert to? Our present transitory cares, and hopes, and fears? or our mutual efforts, unworthy though they be, in his service, whom to serve will then be our sole employment? Let this thought urge us, while we have the opportunity, to lay up in store ample material for joyful retrospect, when to rejoice for ever shall be our blessed and unalienable privilege.

DIO.

For the Churchman.

Mr. Editor—There cannot be a more interesting exhibition than that presented to the Christian on the Lord's day at our City Mission churches. It is there that the devout heart is ready to exclaim, with thankfulness, truly the Lord is in this place. To see a numerous assemblage of worshippers in the temple of the living God, intent upon the privileges vouchsafed to them, earnest in the services in which they are engaged, and appreciating the advantages they enjoy, is enough to gladden the soul, and excite every lukewarm and indifferent person to a laudable and necessary zeal in the cause of city missions.

It is impossible for Christian benevolence to establish a more important and efficient mode of doing good. The minister of the sanctuary who is especially appointed to the charge of a mission church is continually employed in seeking out those who are indigent, and miserable, and poor, and blind, and naked; he visits the retreats of misery and distress; he freely and discreetly exhibits the blessings and advantages of the Gospel; he suitably dispenses the alms of the Church; and is made, in the hands of Providence, the honored instrument of bringing many a weary, and burdened, or backsliding sinner into the fold of Christ.

The services of the Church, which are so truly consolatory to those who are bowed down under the burden of their sin, and are seeking aright for God's mercy through Christ, come home to the heart, and cause us to feel the vanity and littleness of sublunary enjoyments, and of worldly distinctions, when we see around the throne of grace those who perhaps may be considered poor in this world's goods, but who we still trust are rich in faith, worshipping God in spirit and in truth. It is a gratifying sight to behold—at least it was so to me yesterday, when I beheld, and others may witness the same from Sabbath to Sabbath, several hundreds of persons, without precedence or distinction, according to primitive custom, occupying whatever seats were vacant in the church: here there was nothing petulant, or boisterous, or obtrusive; the things of time and sense seemed to recede from my view, and I was willing to hope that God was among them of a truth.

But I have wandered farther than I intended. I cannot, however, omit to remark, that the sermons which I have frequently heard at these churches are, in my opinion, for the most part admirably adapted to the capacity, the situation, and circumstances of the hearer; they are practical and useful; and none could have been more appropriate and interesting than that which was preached at the Epiphany yesterday morning, preparatory to the administration of the Lord's supper. That the faithful labors of Christ's servants may be blessed, we may also reasonably infer, when it is known that there were no less than two hundred communicants around the table of commemoration.

If there be any then who question the importance of such institutions as city missions, to such we say, in the language of the Saviour himself, "Come and see" what good they do; and convinced as you must be, go and do all you can to promote their advancement and still greater utility. There are yet many dark corners in this wide-spreading city, and iniquity will increase, the tares will grow up, infidelity and profaneness will predominate, unless the good seed of the word is scattered, and the truths of righteousness are communicated. Let us do all in our power, then, to support our city missions, which are so efficient and truly beneficial. Let us consider how much good may be effected by little means; and if each individual member of our Church in this city would but appropriate one cent every Lord's day especially to this object, the resources of the Society would, methinks, be sufficiently ample to meet the needs of the people *spiritually*, and prove a permanent blessing to the Church of Christ.

I am, Mr. Editor,
A PRESBYTER.

THE CHURCHMAN.

SATURDAY, JUNE 17, 1837.

NOTICE.

Mr. George W. Truss is travelling through Long Island, and is duly empowered to receive subscriptions to this paper.

JOURNALS OF CONVENTIONS.—The Journal of the New York Convention is published, and we have received also the Journals of the Conventions of the Dioceses of Pennsylvania and North Carolina. From the two latter, extracts will be found in our columns: the Address of the Bishop contained in the former has already been published in our columns, and thus in some good measure diminished the impatience which was naturally felt for the earlier appearance of the journal, and rendered unnecessary the selections which we should otherwise be disposed to make from its valuable contents. We have read these journals, as also Bishop Meade's and Bishop Doane's addresses, (so far as the latter has been published in the Missionary,) with devout feelings of gratitude to the great Head of the Church for the continued signs of prosperity with which our Zion is favored. Drawbacks and melancholy drawbacks there are to this feeling of exultation; the chief of which have been the great moral destitution of our own Diocese, which yet needs the services of numerous missionaries, and the very discouraging prospects in regard to the valuable Episcopal school at Raleigh in the Diocese of Bishop Ives. The former, we may hope, will be gradually remedied by the missionary aids of which our Education and Missionary Society is the nucleus and organ, and which in the statements set forth in the Address of Bishop Onderdonk, will be found to make a new appeal to the liberality of our people. The latter, it is plain from the statements made by Bishop Ives, would have been relieved but for the unprecedented pressure of the times, and we may therefore hope that if the school can be continued for awhile, under whatever embarrassments, it will yet flourish under happier auspices, and be made the vehicle of extensive good. The part of Bishop Ives' Address which relates to it will attract particular attention.

That the Journal of a Convention which numbers in its connexion 225 clergymen and 223 churches, and the preparation of which for the press has devolved entirely on a single individual, overwhelmed in the multifarious and absorbing cares of the largest diocese in the Church, should be tardy in its appearance, will not excite the surprise of any considerate mind: especially if it be remembered that documents of this nature are valuable not for their novelty, but as records to be permanently registered among the archives of the Church. Those who are swayed by this consideration will be gratified to know that what the journal has lost in freshness, it has gained in accuracy. The reports which it contains have been already in part published in our paper, the remainder will be read with interest in the journal. The report of our Bishop we have reperused with increased feelings of satisfaction and pleasure. The warm affection to religion and the Church which it breathes, its explicit and uncompromising avowal of those principles which impart to the Church her peculiar character, the sound discrimination of its counsels, the practical, businesslike air which is spread over its details, the oblivion of self and devotion, despite of all personal considerations, to the common good which shine out in the concluding sections, must tend to raise their diocesan in the judgment and commend him to the hearts of all his people. Much of this must be fresh in the remembrance of all who attended the last Convention or perused the address in our columns. One passage, however, which occurs in a note we cannot forbear to quote. The Bishop is speaking of the call made on us to extend our Church in the destitute sections of our state, when he adds; p. 29.

"Let me not be supposed to favor any system of proselytism, or unchristian attack or encroachments on other denominations; or any trimming down of the principles, prescriptions, or usages of the Church, to meet the prejudices or gratify the humors of others. Far from it. These would be unworthy of the sanctity and dignity of the Church. The desire to enlarge her borders ought not to be a sectarian feeling. It should not be excited by a wish merely to increase her numbers, but to benefit others. We would receive them for their good, not seek them for our aggrandizement. And long, uniform, and daily strengthening experience teaches, that if we would truly promote that good, we must receive them into the Church as it is, not adapt the Church to feelings, views, and opinions, formed without its borders. The distinctive principles of the Church should be laid open in all their fulness, and with an unreserved recognition of all their legitimate consequences. The various particulars of her good order, whether enforced by the authority of law, or sanctioned by venerable usage, should be maintained in their integrity; for never were the wholesome principles, and the restraining and controlling influence of good order more needed in the Christian community."

BOARD OF MISSIONS.—The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States, was held in St. Paul's Church, Baltimore, on the 7th, 8th, and 9th inst. There were present the Bishops of the Eastern Diocese, Pennsylvania, Maryland, New York, Ohio, and New Jersey, and clerical and lay members from Massachusetts, New York, Pennsylvania, Maryland, and Virginia.

On the evening of the 7th, the presiding bishop delivered the annual sermon before the Board, in St. Paul's, and on the following evening a missionary meeting was held in Christ Church.

The proceedings of the Board were, as usual, ordered to be printed.

Trinity Church, in the city of Boston, was appointed as the place of the next annual meeting.

Since the above was written we have been favored, through the politeness of the Domestic Secretary, with a copy of the proceedings of the Board, which, with a promptitude highly creditable to the Secretaries, has already been printed. The following resolutions, it is believed, indicate the most important measures adopted by the Board: the further proceedings will appear in our next. The appointment of the Rev. Mr. Carder, whose invaluable services in connexion with his predecessor, have established his character of fitness for his new and responsible office, affords us peculiar pleasure and is calculated to give general satisfaction.

The committee to whom was referred the communication of the Rev. Mr. Dorr, the Secretary of the Domestic Committee, recommend that his resignation be accepted by the Board, and submit the following resolution:—

Resolved, That the faithful and judiciously directed labors of the Rev. Mr. Dorr, in the office of Secretary of the Domestic Committee, entitle him to the confidence and respect of the Society, of this Board, and of his brethren generally; and in accepting his resignation, the Board cannot but express its regret at losing his further services as Secretary.

As to the subject of the Secretaries' salaries, referred to this committee, the following resolution is recommended to the adoption of the Board.

Resolved, That the salaries of the Secretaries be $2000 to each.

The Rt. Rev. Bishop Doane offered the following resolutions, which, at the request of the mover, were laid on the table.

Resolved, That it is expedient to have a missionary bishop of this Church for foreign parts.

Resolved, That the station of the said missionary bishop be Africa.

Resolved, That the missionary bishop so provided be expected, until farther provision be made, to extend his Episcopal supervision to the other missionary stations of the Board without the territory of the United States, under such canonical regulations as are now or hereafter may be made.

On motion of Bishop Onderdonk, of New York, the following preamble and resolution were adopted:—

Whereas, it appears that the business of the Domestic and Foreign Committees, respectively, requires their Secretaries and General Agents to give so much of their time to their duties in the city of New York, as to render impracticable their visiting, with sufficient frequency, other parts of the country, therefore,

Resolved, That, until the next meeting of this Board, each Committee have power to appoint a travelling agent or agents, for any diocese; provided, that the appointment of every such agent be approved by the bishop of the diocese concerned; or, if there be no bishop, by the Standing Committee thereof.

On motion of the Rev. Dr. Hawks, it was

Resolved, That the Board proceed to the special order of business, to wit; the election of a Secretary and General Agent for the Committee for Domestic Missions.

On motion of the same, it was

Resolved, That the Rev. James D. Carder, nominated to that office this morning, be appointed.

On motion of the Rev. Dr. Hawks, it was

Resolved, That the election of a Secretary for this Board be now held.

On motion of the same, it was

Resolved, That the Rev. Mr. Van Pelt, the present Secretary, be reappointed.

For the Churchman.

PHRENOLOGY, NO. I.

Mr. Editor—While the ability with which you have defended and illustrated the doctrines of our Church commands the warm approbation of every sound Churchman, there are not a few, and myself among the number, who do not feel inclined, at least without *protest*, to yield to your *ex cathedra* condemnation of the doctrines of phrenology. Whether the speculations of Mrs. Barbara Addicks are "ingenious," whether her notions in regard to the "spirituality of the human hand" can be "fortified with copious illustrations from history and an abundant array of facts," I am not about to inquire—at least it will be soon enough to enter upon the investigation of this new science when the facts are before us; but to say they have "as plausible claims to the name of a science as phrenology, and equally capable of attracting the attention and commanding the belief of the public," appears to me, Mr. Editor, to be neither doing justice to yourself, Mrs. Addicks, nor phrenology.

We are indebted to the ancients for the notion that the superiority of man over animals, and, in short, his intelligence, are due to the hand. Anaxagoras asserted, and Helvetius revived the idea, "that man is the wisest of animals, because he possesses hands." Condillac, Buffon, and other modern metaphysicians and physiologists have embraced the same notion. Buffon went so far as to ascribe the intellectual superiority of particular individuals to the fact that they had made more use of their hands from early infancy. Hence a most important consideration in the education of youth, according to his doctrine, is the free use of the hands. Now it cannot be denied, Mr. Editor, that Mrs. Addicks and yourself are in very respectable company; but I wish to suggest a few reasons why I cannot join you.

In the first place, then, I have known some idiots who possessed hands as perfectly organized and with as delicate a sense of touch as your own, probably; but as to any degree of "spirituality" residing in them, it was not so evident. In the next place, there are individuals *without hands* who seem to manage about as well with their mouths or toes. Indeed I would commend to Mrs. Addicks the case of a lad who occasionally exhibits his ingenuity at the museum, cutting likenesses, watch-papers, flowers, &c., of the most exquisite finish, with his toes; and if she holds to the doctrine that this "spirituality" is shared by the digital members of the lower extremity, then I call her attention to the case of Miss Biffin, who was lately exhibited in London, and totally devoid of both upper and lower extremities. The intelligence and ingenuity of this young lady were said to be astonishing. Her performances in painting, drawing, and needlework were highly finished—holding the needle in her mouth and inserting it with her teeth, while the pencil was held between the neck and head. If these cases are not sufficient, then I would refer to a case described by Magendie, in his physiology of a young artist in Paris, who had no signs of arm, forearm, or hand; yet his intelligence was superior to that of boys of his own age, and he excelled in sketching and painting with his feet.

Whether phrenology deserves to be ranked among the exact sciences, as some of its supporters and teachers pretend, I do not assert; but that its claims are strong enough to entitle it to careful study and investigation before judgment is passed upon its merits, I fully believe. Ridicule is the weapon with which it has been generally assailed, and particularly by those who have been most ignorant of its principles and details. But this is not the test by which it should be tried. It is purely a science of induction, founded on observations, on experiments and researches repeated again and again on man and animals; and it cannot be overturned except by invalidating the facts on which it is based. It has doubtless suffered from the self-conceit and quackery of *soi disant* phrenologists, who with a slight acquaintance with its principles pronounce with oracular confidence as to the moral and intellectual faculties of those who submit to their manipulations, which neither Gall nor Spurzheim ever pretended to do; and yet, after all, it has made its way triumphantly in the face of opposition and ridicule, until it now numbers among its converts many of the most scientific and learned men of Europe and America. It is very natural indeed for the mere metaphysician, who views the mind as a pure spiritual essence, independent of matter—who has never attended to the organization and functions of the frame, and particularly of the brain—to regard phrenology with feelings of hostility, and in fact as gross materialism under another name. But this arises from the fact that he has been in the habit of studying the mind as entirely distinct and separate from the body. It is, however, very evident that the mind by itself can never become an object of philosophical investigation. While in the body it can only act through the medium of an organic apparatus; and any system of philosophy which neglects the influence of physical agents, and treats the thinking principle as a disembodied spirit, is entitled to but little consideration, and must vary according to individual consciousness. The phrenologist takes man as he exists, and endeavors to investigate the laws which regulate the connexion between the organs and the mind, without attempting to discover the essence of either or the manner in which they are united. We may not be conscious of the existence and functions of the organs by which the mind operates; but this no more proves that they do not exist, than because in moving the arm we are only conscious of an act of the will and the consequent motion, that there is therefore no apparatus by means of which the volition is carried into execution.

It would indeed be difficult for the most ardent admirer of psychological researches to point out much that they have discovered which is valuable in relation to the human mind. Are the explanations of the great mass of metaphysicians anything more than a crude mass of absurd hypotheses?—If the chimerical opinions of Aristotle, Plato, Descartes, Hobbes, Boscovitch, Malbranche, Bushley, Hume, Read, Stewart, Priestley, Brown, and Cousin on metaphysical subjects have done nothing to clear away the difficulties with which the science of mind is surrounded, and to explain its phenomena, is it not because their inquiries have not been properly directed—because they have rejected all physiological observation and deduction? A slight acquaintance with their works will show that they have studied the mind without the slightest regard to the body—as if, in fact, we had already "shuffled off this mortal coil;" while their own aching heads and tired brains daily witnessed to the connexion of mind and matter, and the necessity of attending to all the causes which modify the phenomena of mind.

Before the mere metaphysician undertakes to ridicule the pretensions of phrenological science, let him tell us what his school has done to ascertain, for example, the primitive mental powers and render the philosophy of mind interesting and materially useful to persons of ordinary understanding. The history of metaphysical science, in fact, is but the history of the rise and fall of theoretical systems. Not to go back to the times of Plato, when all was floating on a sea of chaos, in modern times Dr. Reid has succeeded in overturning the philosophy of Locke and Hume; Dugal Stewart combated the most important propositions of Reid; till at length both Reid and Stewart fell beneath the blows of Dr. Brown; while Cousin, who is a Platonist, and styles himself an *Eclectic*, is demolishing his contemporaries as well as those who have preceded him.*—These philosophers cannot agree as to any one of the common faculties of the mind. For example, Dr. Stewart calls *attention* a faculty—others deny it: some of them conceive *imagination* to be a primitive power of the mind—while Stewart says, "It is not the gift of nature, but the result of acquired habits aided by favorable circumstances. Again, while Stewart treats of perception, conception, and memory, as original powers, and Dr. Brown denies them this character, he notwithstanding says that "a taste for music and a genius for poetry and painting are gradually formed by particular habits of study or business." The same discrepancies of opinion exist in regard to the existence of moral emotions, &c. Is this at all wonderful when we seek in vain in their works for any account of the influence of the material organs on the manifestation of the mental powers—for a rational explanation of the progress of the mind from youth to age—of the phenomena of sleep, dreaming, idiocy, insanity, &c.? I have already suggested that probably one reason why the psychologist opposes the doctrines of phrenology is, that while his own science rests on the consciousness, or turning the attention inwards upon the phenomena of his own faculties, the mind itself is not conscious of any organs at all when in a healthy state. But this objection has been already answered.

L.

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* It would not be difficult to prove that the idealism of Plato and Cousin, leading as it directly does to *fatalism*, is a far greater enemy to religion than phrenology as perverted by its enemies ever can be.

Remarks.—We did not say that the theory of the spirituality of the hand *had* as plausible claims to the name of a science as phrenology, but we expressed the belief that if the necessary pains should be taken to collect and arrange facts, to note and treasure coincidences, it might be made to have as much of a scientific aspect. It has a better foundation to begin with. Phrenology is a thing of mushroom-growth, whereas chirology (as we may term the science of the hand) is of very ancient origin. "L." himself traces it to Anaxagoras; but Anaxagoras was a Greek, and the Greeks derived all their knowledge from the Egyptians. Among the Egyptians, therefore, there is good reason to believe that chirology was cultivated as a *science*, and as an *art* it has been handed down under the name of *palmistry* among the gipsies, who are well known to be of Egyptian origin. Now to appreciate the force of our remarks, it should be remembered that all knowledge was originally communicated to Adam, and in process of time was gradually lost, and that modern knowledge is really nothing more than a recovery of what was lost among the ancients. We have not room for all the proofs of this proposition, and will therefore refer the reader to the inaugural address of President Lindsay, formerly of Transylvania University, where the point is labored with much learning. To instance but one proof—the pyramids of Egypt—do they not prove that the ancient Egyptians possessed an amount of science which the moderns have not yet rivalled?—Look at the Iliad and Odyssey—is it not known to the learned that the *mythi* which they contain, and which seem to the vulgar no more than amusing stories, were meant to adumbrate the principles of a profound natural and moral philosophy, which Homer, or whoever wrote them, learned from the priests of Egypt? *Verbum sat.* We can but glance at the vast amount of erudition that might be brought to bear on this point. Egypt was the cradle of science: many sciences flourished there which have been partially or totally lost: and palmistry is an instance of an art which has survived the scientific principles on which it was founded. Modern philosophers have thrown out hints which if duly followed up may tend to the recovery of the whole of the invaluable science of chirology. "L." has saved us the necessity of mentioning names, but we ought particularly to specify Buffon, who seems almost to have penetrated the veil of the Egyptian sanctuary. He affirms, says Mrs. Addicks, that "the peculiar conformation of the human hand points out the fact of man having a soul:" and again, "he has pencilled the soul-proclaiming lineaments of the human hand." Sir Charles Bell, in our own day, has written a treatise on the mechanism of the hand, in which he speaks of the hand as "an instrument for developing the endowments of the mind." His work has probably prepared the way for future discoveries, or rather *recoveries* in the same science.

To the two or three isolated facts adduced by "L." to subvert the science of chirology we attach little importance. There are anomalies in all sciences. We hold it to be no disproof of phrenology that the organ of benevolence was largely developed on the head of the assassin Thirtell, or that the skull of Dean Swift was mistaken for that of an idiot. Neither would the facts which "L." mentions, even if they were correct, disprove the science of chirology. But are they correct? We find this denied by the best chirologist of the day, Sir Charles Bell perhaps excepted. Mrs. Addicks asks, "Who ever saw a human being without hands accomplish any thing materially useful to himself or to his fellow-beings?" And in corroboration of the implied negation, she adds, "I have seen exhibitions of little petty articles of workmanship—curious, because executed by men or women who had no hands, but which in point of art or utility had not the slightest value." On a point of phrenology we might defer to "L."; but in matters of chirology we prefer the authority of one who has made the subject her study, and devoted much of her life to an investigation of facts.

But the craniologists actually describe men's characters and describe them truly from the configurations of the skull. Granted. But is any man so credulous as to believe that palmistry could have sustained its credit for so many generations without many striking coincidences of the same kind? Does not the most superficial observation prove that there might be millions of such coincidences? Look at the hand of an idiot: it is powerless, without tension, without activity. Who could not describe the mental character indicated by such a hand? What an array of facts might not be adduced to show that a large coarse hand is the index of a rude and uncultivated mind? And *vice versa*. And that some hands in their outward configurations are expressive of dignity, others of sternness, others of delicacy of mind? Mrs. Addicks has given a few facts: the researches of her followers may add immensely to the number.

On the whole, we see no reason to change our opinion. We have no faith, it is true, either in phrenology or chirology: no faith in them, that is, as sciences; though we believe that the head, the hand, and the heart are all instruments of the mind, and might be made to yield a fund of coincidences with mental operations which may give a plausible support to more than one hypothesis. *Apropos*, of the heart. Do not all languages prove that men of all nations and all countries have consented in the belief that the heart is the seat of the moral affections? Nor the heart alone, but the kindred organs of the same mysterious region. Do not the Scriptures express compassion by a *yearning of the bowels?* Did not Captain Cook find the same language among the South Sea Islanders? Did not the enlightened Greeks express the sentiment of pity, (not to instance others,) by a similar term? Have not all modern languages used the same phraseology to designate the moral affections? As, for instance, in English we have *choler*, *bile*, *spleen*, &c. What better foundation for a science than universal consent? Here are ample materials for future inquirers to construct the science of Splanchnology. But this by the way. We would merely repeat that on the whole we see no reason to change our opinion: which is, not that phrenology is unfounded, as "L." represents us to have said, but that if Gall and Spurzheim had bestowed the same learning, ingenuity, and dogged German perseverance on the *hand*, which they have on the *skull*, chirology would have as plausible claims to the name of a science as phrenology now has.

We have a few grave strictures to offer on L.'s remarks on psychologists: but these must accompany the remainder of his communication.

MRS. SHERWOOD.—It is stated in the May number of the Christian Observer that this popular writer of fictions has become a Universalist. The correspondent of the Observer refers to several of her tracts which afford evidence of the truth of his statement, but particularly specifies the fourth part of Henry Milner, as calculated to be especially injurious, from the fact that it will be generally read by young men. Mrs. S. it is said does not state her sentiments plainly, but insinuates them indirectly into the minds of her readers. "She believes that a new light has shone upon her mind, and that she has obtained a wonderful insight into the goodness of God—goodness so great that men in general will not believe it, and therefore live in the fear of death, though deliverance from death is the free gift of Christ to *all*, without exception. No class of persons is spoken of so harshly in her late writings as what are called 'Evangelical;' whom she considers to be opponents of true religion, and in fact advocates of the merit of good works, and far more opposed to the Gospel than persons ignorant or careless of religion."—Extremes are apt to meet.

A COMPENDIUM OF CHRISTIAN ANTIQUITIES: *being a brief View of the Orders, Rites, Laws, and Customs of the Ancient Church in the early ages.* By the REV. C. S. HENRY, A. M. Philadelphia: Joseph Whetham, 1837. 8vo. pp. 322.

We have looked over this volume with great pleasure, and with the conviction that its author has conferred a valuable service on the Church and the public at large. Such a compilation was exceedingly needed. The voluminous and expensive work of Bingham, of which there is no American edition, was the only general treatise on the subject. Professor Henry has brought together in the compass of a moderate volume, a clear and comprehensive view of every thing most interesting and valuable in regard to the constitution, rites, ceremonies, &c., of the Christian Church in the primitive times. The standard work of Bingham has been relied on, for the most part, as to facts and authorities, and followed in its general method; though not so exclusively as to prevent occasionally an independent reference, and more frequently an independent exercise of judgment. Appended to the volume are three valuable treatises from Bingham, one giving an historical view of the practice of lay baptism in the Church of England, another showing the difference between the practice of confession in the Primitive Church and that of auricular confession in the Church of Rome, and a third containing an historical account of the attempt made at the Reformation to revive the ancient discipline in regard to frequent communion. The work should be in the hands not only of clergymen and students for the ministry, but also of laymen and general readers who desire a judicious and trustworthy book of reference on the various and interesting topics embraced in this volume.

The work is for sale at the Press, and at Swords, Stanford & Co.

THE EPISCOPAL VETO.—We lay before our readers to-day part of an article from the Protestant Episcopalian, which comprises with great clearness and ability all the arguments that can be urged in favor of this provision. We insert it as discussing a subject worthy to be investigated and understood by Churchmen, without becoming responsible for its views, or intending to express an opinion—which at present we do not feel called on to do—on the merits of the question at issue. The subject will probably come up on different occasions, and those who dissent from the views now presented will remember that their strength must consist in a full knowledge of the arguments of their opponents.

ELECTION OF BISHOPS.—An attempt is now making by a party in the Church of Ireland to obtain an alteration in the ecclesiastical polity of the Established Church, by which the right of the election of bishops shall be vested in the clergy, the right being reserved to the king of selecting from among those thus chosen spiritual peers to take their place in the Upper House. This measure is urged as being a recurrence to the primitive mode, and its contemplated benefit will be found in an accession to the number of bishops to fill the suppressed sees which are now vacant.

Irregularities in the Service.—The Dublin Record of March 23d, gives the sentence of Dr. Miller, Surrogate of Armagh, on the Rev. John Magee, who was accused of various irregularities in the service. The principal of the charges were that the impugnant had habitually omitted to recite the Gloria Patri, with its response at the end of every psalm, except the last in the service of the day; that he had omitted to recite the Lord's Prayer, so as to recite it but twice in the course of the service, and that he omitted to recite the prayer for Parliament, and that for the Lord Lieutenant, together with the general thanksgiving. Mr. Magee defended, and expressed the intention to continue these omissions so far as related to the subdivisions of the 119th Psalm, the prayers for Parliament, and the Lord Lieutenant, and the general thanksgiving; no other motive, it is said, being assigned than a desire to diminish the length of the service.

It would seem, however, that these irregularities in order were considered chiefly objectionable as being the indications of corresponding eccentricities of doctrine, which it was probably less easy to make the ground of indictment. Thus, it appeared on trial that Mr. Magee had rejected an Episcopal clergyman who presented himself as a sponsor of a child in baptism, on the ground of his entertaining anti-scriptural opinions. It appeared also that Mr. Magee had in this case said to the father of the child that 'the external act of baptism was a mere hocus-pocus.' In his defence, under another specification, Mr. Magee declared that "his wish was to diminish rather than increase the number of communicants." The following deposition will throw some light on Mr. Magee's standard of scriptural views.

"Francis Collins has deposed that he heard the impugnant declare, in the parochial school-house, that it is useless for a sinner in his unconverted state to pray or repent; and that he heard him declare from the pulpit that repentance was of no avail to sinners, that sinners could do nothing for or towards their own salvation; and that GOD ALMIGHTY never intended that all mankind should be saved, or to that or the like effect. And lastly, the Rev. Josiah Wilson, a Presbyterian minister, attending a funeral at which the impugnant officiated, has deposed that he heard him say, in addressing the assembled people, that there is no such thing in Scripture as means of grace for unbelievers: that this made man his own saviour: that he continued, the most plausible of these means, is the reading of the Bible—read the Bible—read the Bible—read the Bible. I tell you, that from Genesis to Revelations there is no command for an unconverted person to read a syllable of the word of GOD: this is a delusion which in the present day is damning thousands of souls."

From this we infer it to be Mr. Magee's opinion, that men could do nothing towards their own salvation, and that they must be justified (not, however, in baptism) before they could repent and forsake their sins, or even offer a prayer, or read a chapter in the Bible, without committing thereby an offence against GOD. He was condemned in costs, and suspended for a fortnight, but appealed. It was certainly very imprudent of Mr. Magee to be irregular in the use of the service.

Fast Day.—Bishop Moore of Virginia, in conformity with a resolution of Convention, has issued the following "Circular Letter," recommending Friday, the 23d instant, as a day of public humiliation, fasting, and prayer, for purposes therein explained.

CIRCULAR LETTER.

Whereas the Convention of the Protestant Episcopal Church in the Diocese of Virginia, at their late session held in the town of Petersburg, did, in consequence of the languid and depressed state of religion in the Church, as well as of the agitated condition of the country, adopt a resolution calling upon the ecclesiastical authority of the Church to appoint a day to be set apart for the solemn purpose of humiliation, fasting, and prayer; be it known, therefore, to the members of the said Church, that by virtue of the foregoing resolution, **Friday**, *the twenty-third day of the present month*, is set apart for the contemplated purpose; on which day the members of our congregations are requested to meet together in their respective places of public worship, to supplicate the Father of all mercies for pardon and forgiveness; to entreat him to pour out his Holy Spirit upon his people; to revive his work in every heart, that pure and undefiled religion may extend its sacred influence throughout our borders; that vice and immorality may be subdued; and that we may become a people as conspicuous for our gratitude and obedience to Heaven, as we have been conspicuous for the temporal mercies which JEHOVAH hath conferred upon us and our fathers; and, finally, to entreat that gracious Being 'from whom all holy desires, all good counsels, and all just works do proceed,' to endue our rulers with 'that wisdom which cometh from above,' that through his divine illumination the concerns of the nation may be so conducted as that the peace and happiness of our citizens may be promoted, and a state of union and harmony secured; and our people blessed with a spirit of submission to the laws.

R. C. MOORE,
Bishop of the Protestant Episcopal Church in the Diocese of Virginia.

Richmond, June 1, 1837.

The Bishop's Visitation.—The Bishop's appointments for Visitation have, it will be perceived, been increased. Further appointments will be announced in due time. Meanwhile the Bishop particularly requests that he be immediately informed of those ordinations and consecrations of churches expected during this season, of which he has not already been apprized.

Bangor.—A correspondent of the Christian Witness gives the following account of a visit of Dr. Wainwright to Bangor, Me., and its favorable effect on the interest of the Episcopal Church in that place.

Dr. Wainwright arrived on Saturday evening, May 20. The following day he preached in the morning and afternoon, in the church of the Rev. Mr. Curtis (Baptist;) that gentleman was absent, but his society very kindly tendered to us their pulpit. In the evening Dr. Wainwright officiated in the church of the Rev. Mr. Maltby, (Orthodox Congregational;) which was also very politely proffered to us. We certainly are deeply indebted to those congregations for their liberality in allowing their respective places of worship to be used by persons of different religious sentiments. Although but little opportunity was had to circulate the intelligence of the arrival of Dr. Wainwright, even among those most devoted to the Church, he preached each time to numerous and delighted auditors.

On the following Monday evening some of the creditors, a portion of the corporation, and those interested in the cause, had an interview with Dr. Wainwright. A spirit of accommodation prevailed, new hopes and courage were infused into our hearts by his assurance that the clergy and Missionary Society would take measures to supply us with a minister until we were in a situation to support one. Dr. Wainwright offered to remain another Sabbath, if it were agreed that the new church should be opened. Of course this liberal proposition was acceded to. It is impossible too warmly to thank him for the trouble he imposed upon himself in superintending the necessary preparations for public services; doubtless he subsequently found his reward in the vast and attentive audiences which thrice filled the church. Accordingly, on Sunday, the 28th of May, the walls of St. John's Church first echoed our solemn and beautiful ritual. Every seat was occupied, morning, afternoon, and evening; the galleries were filled; many persons remained standing in the aisles during the whole of the evening service. It would be, perhaps, indelicate to describe the impression which Dr. Wainwright produced upon large, intelligent, and highly respectable audiences by the eloquence and deep religious character of his public discourses, or the favor he obtained in private circles, by his urbanity and conciliatory deportment. Some idea of his influence may be gathered from the fact, that at the leasing of the pews at auction, on the day of his departure, out of the seventy-six pews on the floor of the church, forty were taken. These forty pews were appraised at $15,560; the lessees pay six per cent. per annum on that sum, which amounts to $933 60. Add to this last sum the aggregate amount paid for choice of pews, viz. $103, and it will appear that the sum of $1036 60 was obtained at the first trial, for the purpose of paying the interest of the debt due by the corporation—it is more than enough for that object—the surplus will be appropriated to defray the expenses of necessary repairs, and to the discharge of the principal of the debt.

EXTRACTS FROM BISHOP MEADE'S REPORT TO THE VIRGINIA CONVENTION.

(*Concluded.*)

On the following day, I reached Sapony church in Dinwiddie, which is still under the care of Mr. Grammer, and where I confirmed five persons. I never visit this old and venerable house without experiencing unusual emotions at thought of that faithful servant of GOD, (the Rev. Mr. Jarratt,) who so long and so eloquently preached the Gospel within its walls, whose memory is so justly dear to us all, and who is still spoken of with delight by some who yet remain to tell to their children and to the ministers who now stand where once he preached, how they used to hang with rapture on the accents of his lips. Be it remembered by us all, that it was he who, in the very darkest period of our Church in Virginia, expressed the strongest confidence that she would rise again under the fostering care of heaven, and by means of a faithful ministry, be a praise to GOD in our land. Few there were who had faith to believe this at the time it was uttered, but it is our happiness to witness, in some encouraging degree, the fulfilment of this prophecy. At the time of his death the Church seemed to be expiring. Few and faint were the voices heard from our desks and pulpits—few and faint the responses made to them. Now more than seventy ministers faithfully declare the word of life, in more than one hundred and fifty stations, scattered through the Diocese of Virginia. Besides those valuable auxiliaries from afar, who have come to our help, GOD has raised up and is still raising up, from among ourselves, effective agents in this good work. Occasionally the blessed Spirit calls one from his farm, another from his merchandise, and a third from the hall of justice, and lays necessity upon him to preach the Gospel of CHRIST to perishing sinners. The effect of this supply of our churches with pious and well educated men has been manifest and great. Not only have many lost sinners been reclaimed, but infidelity has received a sensible check, if not a total overthrow, among those families where their influence is felt. He who addresses you can well remember, when among the youth and gentlemen of Virginia infidelity was general, and instead of being ashamed to avow itself, gloried in being known as such.

How different it is at the present time, we all know from our observation and intercourse with society. I am happy, also, to say, that the unreasonable prejudices which have hitherto existed in the minds of many pious persons, in relation to our Church and ministry, are gradually passing away, and the candid, who have an opportunity of judging, not only concede that our doctrines are sound and evangelical, our prayers most holy and fervent, but that our ministers are zealous and faithful, and our people, as a body, certainly not less pious than others. We cannot, therefore, but believe that a sure foundation is laid for a work which will, though not rapidly, yet certainly increase more and more in all future time.

In my late tour, I have preached at places never visited before, and have consecrated six new churches. As many more are now in progress, or are already completed, and will be consecrated, if GOD should spare my life, before the next Convention.

It becomes me, in drawing this communication to a close, to make some allusion to my future plans for the more effectual discharge of the duty of assistant bishop.

On communicating to Bishop Moore my intention to decline any parochial charge in future and requesting his advice as to the best disposal of my time, he expressed a wish that I would, hereafter, consider the whole diocese as the field of my labors, leaving it to himself, of course, to revisit, as he might think proper, any of those parts most convenient to him.

On examining this extensive field, by such lights as my previous experience afforded, I found that to visit each congregation in the diocese and perform the Episcopal duties required, will occupy about twelve months of uninterrupted travelling and preaching. Of course, to visit one half of the diocese each year will occupy six months, besides those occasional visits which particular places may call for and which may require two months more, leaving only four months for those private studies which are impracticable during public service, but which are indispensable to prepare the mind for the right discharge of the very high and responsible duties of the Episcopate.

It is my purpose, by GOD's blessing, to adopt this course for the future, and the congregations may henceforward expect an Episcopal visit every other year, while GOD shall give me ability to perform the service.

EXTRACTS FROM THE JOURNAL OF THE CONVENTION OF THE DIOCESE OF PENNSYLVANIA.

The Secretary read a communication to him from the Secretary of the Corporation for the relief of the widows and children of deceased clergymen of our communion, which, on motion, was ordered to be placed upon the minutes.

Philadelphia, May 8, 1837.

Reverend and Dear Sir—I am instructed by the Corporation for the Relief of the Widows and Children of Clergymen in the Communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, to give notice to the Clergy and Laity of the Diocese at the present Convention, of the several methods by which the corporation is designed, and is desirous to extend relief to the clergy and their families; and also of its powers recently obtained from the legislature of the state to receive donations, and execute trusts in behalf of aged and infirm clergymen.

I know of no more effectual mode of giving such notice, than by requesting this letter to be read before the Convention and inserted on the journal, that the following information may thus be spread before the Church in this Diocese.

*First Mode of Relief.**

If individual clergymen (or their vestries, in their behalf) subscribe and pay to the corporation annually, the sum of eight, sixteen, or twenty-four dollars, their families, after fifteen years' subscription, will be entitled at their death, to receive *five times* the amount of the annual subscription, viz. forty, eighty, or one hundred and twenty dollars, according to the amount subscribed.

Their families will also be entitled to any additional sum, which the corporation may be able annually to appropriate out of its surplus annual income.

There is at present but *one* annuitant on the fund, who receives by an annual vote *five hundred* per cent. on the regular annuity, or, in other words, the deceased clergyman having been during his life, a subscriber at sixteen dollars per annum, his family since his death have received not only the eighty dollars annuity, but, by an annual vote of the corporation, the additional sum of three hundred and twenty dollars, making in all four hundred dollars.

The whole number of subscribers at the present time is only nine.

Second Mode of Relief.

The corporation also seeks to extend relief to the clergy and their families, in other modes:

First.—It grants annuities on the ordinary principles of life insurance companies.

Second.—It also grants endowments to the widows and children of clergymen.

Third.—It receives from clergymen or others in their behalf, money on deposit for accumulation at compound interest.

Fourth.—It allows vestries of churches in connexion with the Convention, to make deposits of money for the clergy of their respective churches, either for annuities, endowments, or accumulation.

Third Mode of Relief.

The corporation has likewise recently been empowered by the legislature to receive donations, by will or otherwise, for the benefit of clergymen of the Church, and to execute trusts in their behalf.

By a liberal donation of two thousand dollars from the Misses Yates of Lancaster, a fund for the relief of aged and infirm clergymen, has already been commenced, and entrusted to the care of the corporation.

The property of the corporation amounts to about fifty-seven thousand dollars, invested in bonds and mortgages, and in city and state loans.

Applications for information respecting the corporation, and for copies of the charter, or to become subscribers, may be made to the officers of the corporation, viz. Cornelius Stevenson, *Actuary*, 296 Walnut street, Horace Binney, jun., *Treasurer*, 83 South Fourth street, William H. Delancey, *Secretary*, 50 Pine street, Philadelphia.

The above information is imparted in the belief that the advantages which the corporation holds out to the clergy, and the modes of relief by which they or the laity in their behalf, may secure aid to their widows and children, upon their decease, are such as ought to obtain from them immediate attention to the subject.

I remain very respectfully, Yours, &c.,
WILLIAM H. DELANCEY,
Secretary of the Corporation.

REV. DR. DUCACHET,
Secretary of the Diocesan Convention.

* * * * * *

The committee to whom it was referred to draft and report a preamble and resolutions expressive of the views and feelings of this Convention, in relation to our late beloved diocesan, submit the following for the consideration of the Convention:

Whereas, since the last meeting of the Convention of this Diocese, the Protestant Episcopal Church in this Commonwealth and in the United States, has been deprived by death of the counsels and care of the Right Rev. William White, D. D., its first bishop, and the senior bishop of the Protestant Episcopal Church in these United States; which lamented event occurred at Philadelphia on the 17th of July, 1836, in the 89th year of his age.

Therefore resolved unanimously, that this Convention, in bending submissively to this divine visitation, do cherish a grateful recollection of the many Christian virtues of their late beloved diocesan, his meek wisdom, his gentle spirit, his patient energy, his unblemished life and conversation, and his unostentatious piety, manifested so consistently in his private and in his public duties, as a man, a patriot, a Christian, a pastor, a bishop, diffusing over his life the fragrance of holiness, and verifying the reality of Christian faith, and the energy of that divine grace which early formed him after the image of his divine Master, tranquillized his final moments with the assurances and hopes of the Gospel of the Son of GOD, and enabled him to present throughout an Episcopate of nearly fifty years, a beautiful example of prudence and moderation in goverment, and of faithful diligence in instruction, combined with wisdom and learning in guarding and defending the sacred interests of the Christian fold, and with gentleness and skill in guiding her amidst her earliest perils and her latest toils.

Resolved, That this Diocese in common with the Church at large, has reason for devout gratitude to GOD for the rare combination of Christian graces in the character of our late Right Rev. Father, which, proportioned in number and strength, only to his extraordinary age, commanded universal regard and love within and without our fold; and has left the traces of wisdom, moderation, and sober piety, when the various institutions, which in periods of peculiar delicacy and difficulty, were subjected to his moulding influences in conjunction with those distinguished clergymen and laymen, who amidst the storms of religious and political prejudice, so organized and guided the Protestant Episcopal Church in this country, that under the divine blessing she is now an object of fervid attachment to her own children, and commands the respect and admiration of others.

Resolved, That the Convention with feelings of deep sensibility, record this expression of their regard for their late diocesan in the various relations in which he stood to them, as a president, dignified, gentle, and courteous, as a counsellor, wise, cautious, and consistent, as a preacher, sincere, honest, and instructive, and as a bishop, learned, prudent, and faithful, always "so merciful as not to be too remiss, and so ministering discipline as not to forget mercy," reflecting honor on our communion by his theological labors, his official productions, his elevated Christian character, and his pure and spotless life.

Resolved, That this expression of affectionate attachment to the memory and veneration for the character of our late diocesan, be entered on the Journal of the Convention, and that an attested copy of the same be transmitted to his family in testimony of the sincere condolence of the Church in this Diocese with them, under *their* and *our* bereavement.

W. H. De Lancey, Levi Bull,
George Upfold, C. W. Meredith,
James S. Smith, Thomas Robinson.

* * * * * *

The Rev. Mr. Ridgley offered the following resolution:

Resolved, That a committee be appointed to inquire into the expediency of adopting some plan by which the *Sunday school, tract, missionary*, and other benevolent operations of the diocese, shall be placed under the control of this Convention; and made to sustain a relation thereto similar to that which the Board of Missions sustains to the General Convention. And in case it should be found expedient, in the estimation of the committee, that they be instructed to report a plan to that effect.

The resolution was agreed to.

Whereupon the following gentlemen were appointed said committee: Rev. Mr. Ridgley, Rev. Dr. De Lancey, J. S. Smith, Col. Robinson, and G. M. Wharton.

* This mode of relief is restricted to clergymen who belonged to the diocese prior to May, 1835, when the charter was altered.

EXTRACTS FROM BISHOP IVES' ADDRESS TO THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA.

My Brethren of the Clergy and Laity—Since we last met in Convention, GOD in his wise providence has removed from the Church on earth, many of those who ministered with us at her altars; among whom we recognise as chief, our much loved and venerated presiding bishop. Long had he been spared to bless the American Church, by the extent of his knowledge, the soundness of his judgment, and the purity of his example. But that omniscient Being through whose goodness we had enjoyed the blessing of his long life, saw fit during the past year to crown that life with a peaceful and triumphant death. It becomes us, therefore, while we cherish a proper sense of our loss, to be thankful to GOD that it was thus graciously deferred; and to strive by prayerful diligence duly to improve the lessons which it is intended to enforce.

Although the ministry in our own Diocese has not been impaired by death, yet there is one, till recently of our number, whose removal to another, and we believe better state, deserves at our hands some token of fraternal recognition and regard. The Rev. Dr. Avery, long a presbyter of this Diocese, often the president of its Conventions and of its Standing Committee, possessed qualities that had given him no common place in the affections of the people to whom he ministered for about 20 years, and of his brethren who counselled with him for the welfare of the Diocese. His meekness, his great purity, child-like simplicity, and modest, yet well-directed labors, added to high mental endowments and acquirements, have reared to him a monument in the parish of St. Paul's, Edenton, which time will not destroy; and surely, brethren, I have no need to speak his praise in this place, to kindle your admiration, and insure to him your affectionate and lasting remembrance. Many of you, I know, could have wished, had GOD so ordered it, that his last days had been passed in the midst of those who had acted with him so long, and loved him so well, that his grave had not been in a land far off—and that his widowed wife and fatherless children had been left among us to receive the testimony of our sympathy and Christian fellowship. But our brother is gone, and we feel that he has gone to the resting-place of the just. Let us follow him, in meekness, in purity, in singleness of heart, in faith unfeigned, and ours, through the blood of CHRIST, will be the happy, the exalted destiny upon which he has entered. Brethren of the clergy, it is a glorious thing to die a faithful ambassador of the Cross! Death is then, emphatically, the end of trial, the beginning of a bright and everlasting reward! Who of us will not strive to be faithful unto death?

Saturday and Sunday, 14th and 15th, I officiated at Pettigrew's Chapel, Washington county, preaching, confirming on the latter day seven persons, and administering the holy communion. Also on the evening of Saturday, I preached to a large and interesting colored congregation at Lake Phelps, the residence of Mr. Josiah Collins, jun., who deserves much praise for his persevering and successful efforts to improve the religious condition of his slaves. On this occasion I baptized one adult and one infant. I was much gratified to perceive that a very decided interest in favor of the Church had been excited by the labors of the missionary in the neighborhood of Pettigrew's Chapel.

Monday, 16th, I officiated for a small congregation at the house of Mr. Hoffman, Washington county, who, by his indefatigable efforts, has nearly completed a small but commodious edifice, which I expect to consecrate to the service of ALMIGHTY GOD during my visitation there next month.

(*To be continued.*)

For the Churchman.

Copy of a Letter to the Rev. Hugh Smith.

Rev. and Dear Sir—At a meeting of the students held this evening, the following resolutions were unanimously adopted, which both personally and as secretary of the meeting, I take pleasure in transmitting to you, adding my wishes and prayers for your speedy restoration to health and usefulness.

I am yours, with the highest regard,
SAMUEL BUEL.

At a meeting of the students of the General Theological Seminary of the Protestant Episcopal Church, in the United States, held in the chapel, May 9th, 1837, Mr. Hardyear was called to the chair, and Mr. Buel was chosen secretary; when the following resolutions offered by Mr. Ogden were unanimously adopted:—

Whereas, we have heard with unfeigned regret that the continued indisposition of the Rev. Hugh Smith, our late respected professor of Pastoral Theology and Pulpit Eloquence, has resulted in the necessity of a discontinuance of his services and of a foreign voyage for the recovery of his health: therefore,

Resolved, that we highly appreciate and gratefully acknowledge his able and efficient services during his late connection with us, and the uniformly kind and delicate manner in which they have been discharged, and deeply regret that any cause should have led to their discontinuance.

Resolved, That our best wishes will attend him in his contemplated tour, and our fervent prayers that under the blessing of divine Providence it may result in his restoration to health, and a speedy return to the bosom of his family, and to the discharge of those duties which he has performed with so much credit to himself and benefit to the Church.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and transmitted by the latter to the Rev. Hugh Smith.

C. HARDYEAR, *Chairman.*
S. BUEL, *Secretary.*

General Theological Seminary, May 9, 1837.

Mr. Smith's reply.

To the students of the General Theological Seminary of the Protestant Episcopal Church in the United States.

Gentlemen—The resolutions you were pleased to adopt at a meeting held on the 9th inst., and conveyed to me by the secretary of the meeting, were as gratifying as they were unexpected. I have to thank you for the uniform respect and courtesy which you have extended to me during our past intercourse, both official and social, and if my services in the departments, committed to me have at all conduced to your benefit, I have the satisfaction of finding that they have been more than appreciated, and that even the censorship they have involved has not debarred me from a place in your confidence and friendship. To carry with me in my severance from home and country the assurance of your sympathy in my present state of enfeebled health, and of your prayers for its restoration will be additionally grateful.

That GOD may enlighten and guide you in the prosecution of your studies, preserve and prepare you for extensive usefulness in his Church, and ever have you in his holy keeping is the sincere prayer of

Your friend and obedient servant,
HUGH SMITH.

New York, May 13, 1837.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, June 16, Paterson, *Putnam county*: Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county*. Pleasant Valley; *evening*. Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county*.

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York: evening*.

Friday, July 7, Jamaica, *Queens county*; Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county*. 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county*.

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county*.

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county*, consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county*. 4, Sodus, *Wayne county*. 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county*. Tuesday, 8, Grace Church, *Rochester*. Thursday, 10, Christ Church, Lockport, *Niagara county*. Saturday, 12, Auroraville, *Erie county*.

Twelfth Sunday after Trinity, August 13, *Buffalo*. Tuesday, 15, Forrestville, *Chautauque county*. 16, Westfield.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Tompkins county*: Thursday, June 1, instituted the Rev. Francis T. Todrig into the rectorship of St. John's Church, Ithaca. Morning prayer was read by the Rev. Lucius Carter, missionary at Danby, Tompkins county, and Candor, Tioga county, assisted by the Rev. Richard Smith, missionary at Elmira, Chemung county, who read the lessons; the keys of the church presented in the name and behalf of the vestry, by Mr. Jeremiah S. Beebe, churchwarden; and the sermon preached by the Bishop.

In the afternoon, confirmed eight in the same church.

Onondaga county: Friday, June 2, in St. Paul's Church, Syracuse, admitted George B. Engle to Deacons' Orders, and the Rev. Clement M. Butler, Deacon, the minister of the church, to the Priesthood. Morning prayer was read by the Rev. Marshall Whiting, missionary at Jamesville and Onondaga Hill, assisted by the Rev. Jesse Pound, rector of Christ Church, Manlius, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Amos Pardee, officiating in the county.

Albany county: Second Sunday after Trinity, June 4, consecrated Trinity Church, West Troy. The instrument of donation was presented by Mr. Albert S. Blackman, senior warden, and read by the Rev. William C. Cooley, Deacon, the missionary there; the sentence of consecration was read by the Rev. John M. Garfield, Principal of the Albany Female Seminary, and the morning prayer by the Rev. David Butler, D. D., of Troy, assisted by the Rev. Cyrus Stebbins, D. D., missionary at Waterford, Saratoga county, and Cohoes, Albany county, who read the lessons; and the sermon preached by the Bishop.

In the evening, for the new parish of Christ Church, Troy, which has no parish church, confirmed thirty-four in the second Presbyterian church in that city.

Monday, June 5, in Trinity Church, West Troy, admitted the Rev. Mr. Cooley to the Priesthood. Morning prayer was read by the Rev. Horatio Potter, rector of St. Peter's Church, Albany, assisted by the Rev. Phineas L. Whipple, rector of Trinity Church, Lansingburg, Rensselaer county, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Dr. Stebbins. The Rev. Reuben Hubbard, rector of St. John's Church, Stillwater, and St. Luke's Church, Mechanicsville, and the Rev. Charles M'Cabe, rector of St. John's Church, Milton, Saratoga county, the Rev. Joseph H. Price, rector of St. Stephen's Church, New York, and the Rev. William F. Walker, rector of Christ Church, and the Rev. Gordon Winslow, rector of St. John's Church, Troy, were also present, and assisted in the laying on of hands.

Clerical Changes.—The Rev. Roderic H. Ranney having taken a letter of dismission from this Diocese to that of Mississippi, and the Rev. Reuben I. Germain, Deacon, to that of New Jersey, and been received into those Dioceses respectively, have changed accordingly their canonical residence.

The Rev. William I. Kip, of this city, has accepted a unanimous call to the rectorship of St. Paul's Church, Albany.

Clerical Changes.—The Rev. John Cole has resigned the rectorship of Abington and Ware parishes, Virginia, and taken charge of St. Stephen's Church, Culpepper county, in the same Diocese. He requests that papers and letters for him may be directed to *Culpepper Court House.*

The Rev. Joseph M. Price, rector of St. Paul's, Albany, has been unanimously chosen rector of St. Stephen's Church, New York, vacant by the removal of the Rev. Wm. Jackson to Louisville, Kentucky.

We learn from the Southern Churchman that the Rev. Lucius M. Purdy, late of the Diocese of Connecticut, and formerly editor of the Episcopal Watchman, "has consented to take charge, temporarily," as editor of the Southern Churchman, and of course has changed his residence to Richmond.—*Episcopal Recorder.*

NOTICES.

ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in this city, on Wednesday, June 28, at 7 o'clock, P.M., when the members of the association are requested to attend. The annual sermon will be preached the same evening—service to commence at 8 o'clock. The preacher for this year is the Rev. Benjamin I. Haight, and the substitute the Rev. Edward Y. Higbee. The annual essay will be read the following afternoon, June 29, at 5 o'clock. The essayist for this year is the Rev. Robert A. Hallam, and the substitute the Rev. Robert B. Van Kleeck. The friends of the Seminary generally are respectfully invited to attend.

ROBERT B. VAN KLEECK, Rec. Secretary.

☞ The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, for the transaction of the regular business of the Union, will take place in Trinity Church, in the city of New York, on Thursday, June 29, at 5 o'clock, P. M.

*** The other periodicals of the Church are respectfully requested to give the above one insertion.

☞ A complete set of books, lettered with names on the covers, for a pulpit in St. Lawrence county, N. Y., was ordered at the Protestant Episcopal Press, No. 28 Ann street, New York, in October, 1836. They were finished immediately, and agreeable to directions given by the person, who doubtless intends them as a *present* to the church above referred to; but as the books have not as yet been called for, this method is taken to request of the donor further directions.

THE AGENT.

June 15, 1837.—tf

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has to acknowledge—

Remitted by Thomas Robins, Esq., Receiving Agent, Philadelphia, received from the female Bible class of St. Andrew's church, Philadelphia, under the charge of the Rev. John A. Clark, for African Mission, $22 93; for China Mission, 5—27 93. From several colored persons worshipping in St. James' church, Philadelphia, for the Protestant Episcopal Mission school near Cape Palmas, Africa, per Miss C. Hommann, 5 50. Collection at the missionary meeting at St. Andrew's church, Philadelphia, on Monday evening, the 1st of May, after addresses from the Rev. Messrs. Payne and Minor, for African Mission, 106 50. From the Juvenile Missionary Society of the Swedes' church, Philadelphia, for infant schools in Greece, by William Stavely, 8 28. The offerings from a family missionary box, 10; and collections from the Sunday scholars of Bangor church Sunday shool, 3, for the Mission at Syra, in Greece, by Mrs. M. F. Jacobs—13. From the Missionary Society of Bangor church, Pa. for Greek Mission, 31; from the Missionary Society of St. Thomas' church, Morgantown, Pa., for Greek Mission, 15, by the Rev. Levi Bull—46. From the Sunday School Missionary Society of St. Andrew's church, Wilmington, Del., for China Mission, 46 65; for Greek Mission, 13 13; for African Mission, 5 30, by Rev. William C. Russell—65 08. From Mrs. Susan Bisel, 50 cents, and from Mrs. Jane Clark, 25 cents; for China Mission, by Rev. Mr. Drake—75 cents. From the Missionary Society of St. Mary's church, Chester county, Pa. for the Greek Mission, by Samuel Schaffer, Esq., 72 41. From Trinity church, Easton, Pa., for Foreign Missions, by Rev. Mr. Rogers, 5. From the missionary box of the Sunday school at Farrandsville, Pa., for Foreign Missions, by Rev. Mr. Hommann, 2. From the Sunday school of St. John's church, Norristown, Pa., for Foreign Missions, 1 50. From a lady of St. James' church, Bristol, Pa., for Foreign Missions, 5; and from the pupils of the Sunday school of same church, for same purpose, 3—8. From the Rev. Lemuel Wilmer, Port Tobacco parish, Maryland, for African Mission, by Rev. William C. Russell, 45. From Rev. Isaac Smith, Lycoming county, Pa., for China Mission, 3.—$409 95.

Received monthly offerings of St. George's church, Hempstead, L. I., by Rev. W. M. Carmichael, rector, 4 90. From a female member of St. Luke's church, Rochester, N. Y., by N. T. Rochester, Esq., for China Mission, 3. Remitted by Benjamin Howard, Esq., Receiving Agent at Boston, from the Missionary Society of Christ Church, in Gardiner, Maine, 18 10. From the Missionary Association of Trinity church, Boston, to be appropriated to Mrs. Hill's school, Greece, 100.—Total receipts, $535 95.

CHARLES J. ALDIS, Acting Treasurer,
June 15. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 24th May:

From a layman of Connecticut, $2; from the monthly offerings of St. George's church, Hempstead, L. I., by the hands of the rector, Rev. William Carmichael, for Domestic Missions, 9 92; from Miss McLeod, New York, 15; by the hands of F. H. Stimpson, Receiving Agent in Boston, received from the Female Missionary Association of St. Paul's church, Portland, Me., 28; by the same hands, received from Hiram Stevens, Esq., Treasurer, from the Missionary Society of Christ church, Gardiner, Me., 18 10; by the hands of A. P. Merrill, Esq., Receiving Agent in Natchez, collected for the cause of missions, in Trinity church, Natchez, 100; from the mite box of Mrs. C. B. and children, 1 75; collection in Zion church, New York, by the hands of the Treasurer, F. Pentz, Esq., 85; from F. H. Stimpson, Esq., by the hands of the Rev. Dr. Wainwright, received from the Missionary Association of Trinity church, Boston, 100; offerings of the children of the Sunday school of Trinity church, Utica, for Domestic Missions, by the hands of the rector, 2 50.—Total, 362 27.

Subscriptions and donations received by Thomas Robins, Esq., Receiving Agent in Philadelphia, viz.

From M. S. Buckley, Philadelphia, annual subscription for Domestic Missions, $3. From Mr. J. A. Marshall, Fauquier county, Virginia, for general purposes, 19. Savings of a clergyman in Pennsylvania, for diocese of Michigan, 3 25. From Mrs. Mary P. K. Mills, of Jerseytown, Pa., for general purposes, per Rev. Mr. Drake, 1 50. From Mrs. Rebecca Patterson, 1; Mrs. Sarah McVickar, 12 cents; Mr. Jacob Mills, 25 cents; Mrs. M. Sharp, 12½ cents; Miss M. Jane Park, 12½ cents; Mrs. Sarah Richie, 12½ cents; Mr. Jacob Swisher, 25 cents—all for general purposes, per Rev. Mr. Drake—2. From the monthly offerings of the Missionary Society of Christ church, Brownsville, Pa. for general purposes, per. Rev. Mr. Freeman, 45 50. From the Missionary Society of St. David's church, Radnor, Pa., for general purposes, per Rev. Mr. Rees, 4 22. From Trinity church, Easton, Pa., for Domestic Missions, per Rev. Mr. Rogers, 10. From St. John's church, Piqua, Pa., for general purposes, by Rev. E. Y. Buchanan, 7 09. From the Female Missionary Society of St. James' church, Lancaster, Pa., for general purposes, per Rev. Samuel Bowman, 90. From the Sunday school of St. John's church, Norristown, Pa., for Domestic Missions, 1 50. From a lady of St. James' church, Bristol, Pa., for Domestic Missions, 5.—Total from Mr. Robins, $192 06.

June 14, 1837. JAMES SWORDS, Treasurer.

GENERAL THEOLOGICAL SEMINARY LIBRARY.

The Librarian of the General Theological Seminary gratefully acknowledges the receipt of the following donations to the library:

From a student in the Seminary, Spinozæ Tractatus Theologico-politico: quarto: Hamburg, 1678.

From Mr. Smith, of Philadelphia, Hume's Essays: 2 volumes, octavo: London, 1784.

From the Rev. Isaac Boyle, through Mr. H. Burroughs, jr., Boyle's Historical View of the Council of Nice: 8vo: Boston, 1836.

From Lieut. Alexander W. Slidell, U. S. N., through the Rev. S. H. Turner, D. D., a *Manuscript*, in eighteen leaves of foolscap, containing the original minutes and letters relative to a case tried in the office of the Inquisition at Valladolid, in Spain, anno 1783.

From the Rev. Bethel Judd, through Rev. S. H. Turner, D.D., twenty-one volumes of the Christian Observer—three bound, the rest in numbers.

From the Rev. Charles Mason, an Alumni, the Works of President Appleton: 2 volumes, octavo: Boston, 1836.

From the Rev. Francis H. Cuming, Epiphanii Opera; Jano Comaro Interprete: fol. Basileæ, 1543. Athanasii Opera; Variis Interpretibus: fol. Argentorati, 1532. Reynold's Exposition of the 110th Psalm: quarto: London, 1642. Bolton's Instructions for Comforting Afflicted Consciences: quarto: London, 1631. Zech Hierarchia Ecclesiastica: duodecimo: Ingoletadii, 1750.

From an Alumnus, Casiri Bibliotheca Arabico-Hispana Escutialensis: 2 fol Matriti, 1760-70.

From Thomas Chapman, Esq., of Camden, N. J., Novum Testamentum, sec. cod. Bezæ, ed. Ripling. folio: Cantabe, 1793.

From Professor Henry Reed, of Philadelphia, the Works of the Rev. Samuel Johnson: folio: London, 1710.

June 13. W. R. WHITTINGHAM.

The Treasurer of the German Episcopal church of St. Timothy thankfully acknowledges the following sums, received since the last acknowledgment:

From a friend, per Rev. L. P. Bayard, $5; collected by Mr. Geo. D. Gillespie, 7 50; from Miss Turner, 5; from Mrs. Warner, 5; from Dr. Turner, 5; collected by Dr. Turner, 7; collected by J. C. Richmond, 10; from G. C. Verplanck, Esq., per Rev. L. P. Bayard, 10; collected by Rev. Mr. Morris, 16; from a friend, left at the Protestant Episcopal Press—W. B. 5; H. V. W. 10; W. J. 5; T. L. 2—22.—Total, $92 50.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending June 15, from the following persons, viz:

J. H. Parker, satis.—Rev. S. A. Crane—J. Radcliffe—Doctor Spooner, Montreal—C. Stimpson, jun.—Rev. S. G. Bragg—E. P. Livingston—Postmaster, E. Richfield—Postmaster, Baltimore.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. W. R. Whittingham, D. D.—Postmaster, Pontiac—G. W. Arnold—Robert Graffin—Sidney Babcock—W. G. Hyer—L. N. Gridley—P. C. Burchard—Geo. C. Sherman.

CALENDAR.

JUNE.

11. Third Sunday after Trinity, St. Barnabas.
18. Fourth Sunday after Trinity.
24. St. John the Baptist.
25. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Sixth Sunday after Trinity.
9. Seventh Sunday after Trinity.
16. Eighth Sunday after Trinity.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, *Ch'n.*,
JOHN E. EARLE,
WM. M. BENJAMIN,
WM. R. WADSWORTH,
P. E. F. MCDONALD,
WM. H. VERMILYE,
THERON WILBER,
LOUIS SHERMAN.

Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo. works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set*. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tt

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

May 20.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS,

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

POETRY.

From the Missionary.

A REVERIE.

Oh, that in unfetter'd union
Spirit could with spirit blend!
Oh, that in unseen communion
Thought could hold the distant friend!
Who the secret can unravel
Of the body's mystic guest?
Who knows how the soul may travel,
While unconsciously we rest?

While in pleasing thraldom lying,
Sealed in slumbers deep it seems,
Far abroad it may be flying—
What is sleep? and what are dreams?
Earth, how narrow thy dominions,
And how slow the body's pace,
Oh, to range on eagle's pinions
Through illimitable space!

What is thought? in wild succession
Whence proceeds the motley train?
What first stamps the vague impression
On the ever-active brain?
What is thought, and whither tending
Does the subtle phantom flee?
Does it, like a moonbeam ending,
Shine, then melt to vacancy?

Has a strange mysterious feeling
Something shapeless, undefined,
O'er thy lonely musings stealing,
Ne'er impress'd thy pensive mind:
As if one whose strong resemblance
Fancy in that moment drew,
By coincident remembrance
Knew your thoughts, and thought of you?

When at mercy's footstool bending
Thou hast felt a secret glow—
Faith and hope to heaven ascending,
Love still ling'ring here below:
Say, has ne'er the thought impress'd thee,
That thy friend might feel thy prayer,
Or the wish at least possess'd thee
He could then thy feeling share?

Who can tell? that fervent blessing,
Angels, did you hear it rise?
Do you thus your love expressing
Watch o'er human sympathies?
Do ye some mysterious token
To the kindred bosom bear?
And to what the heart has spoken
Wake a chord responsive there?

Laws perhaps unknown, but certain,
Kindred spirits may control;
But what hand may lift the curtain,
And reveal the awful soul?
Dimly through life's vapors seeing,
Who but longs for light to break?
Oh, this feverish dream of being!
When, my friend, shall we awake?

Yes, the hour, the hour is hasting,
Spirit shall with spirit blend,
Fast mortality is wasting,
Then the secret all shall end.
Let then thought hold sweet communion,
Let us breathe the mutual prayer,
Till in heaven's eternal union
Oh, my friend, to meet thee there!

Oh, the hour when this material
Shall have vanish'd like a cloud!
When amid the wide ethereal
All th' invisible shall crowd;
And the naked soul surrounded
With innum'rous hosts of light,
Triumph in the view unbounded,
And adore the Infinite.

In that sudden strange transition
By what new and finer sense
Shall she grasp the mighty vision
And receive its influence?
Angels guard the new immortal
Through the wonder-teeming space,
To the everlasting portal—
To the spirit's resting-place.

Will she then no fond emotion,
Nought of earthly love retain?
Or, absorb'd in pure devotion,
Will no mortal trace remain?
Can the grave those ties dissever,
With the very heart strings twined?
Must she part, and part for ever,
With the friend she leaves behind?

No: the past she still remembers
Faith and hope surviving too,
Ever watch those sleeping embers
Which must rise and live anew.
For the widow'd lonely spirit
Mourns till she be clothed afresh,
Longs *perfection* to inherit,
And to triumph in the flesh.

Angels, let the ransom'd stranger
In your tender care be bless'd,
Hoping, trusting, free from danger,
Till the trumpet end her rest.
Till the trump, which shakes creation,
Through the circling heaven shall roll,
Till the day of consummation,
Till the bridal of the soul!

Can I trust a fellow-being?
Can I trust an *angel's* care?
O thou merciful All-seeing,
Beam around my spirit there!
Jesus, blessed Mediator,
Thou the airy path hast trod!
Thou the Judge, the Consummator,
Shepherd of the fold of God!

Blessed fold, no foe can enter,
And no friend departeth thence,
Jesus is their Sun, their Centre!
And their shield Omnipotence:
Blessed, for the Lamb shall feed them,
All their tears shall wipe away,
To the living fountains lead them,
Till fruition's perfect day.

Lo! it comes, that day of wonder,
Louder chorals shake the skies,
Hades' gates are burst asunder,
See! the new-clothed myriads rise!
Thought, repress thy weak endeavor,
Then must reason prostrate fall:
O the ineffable Forever,
And the Eternal All in All!—Conder.

MISCELLANEOUS.

From Nelson's Christian Sacrifice.

FREQUENCY OF COMMUNION.

The first argument for the performance of this Christian duty arises from the *positive command* of our Saviour Jesus Christ the author of our religion. It is from this anointed of the Lord that we are denominated Christians, which implies a firm belief of those doctrines which he has revealed, and a steadfast purpose of mind to perform those precepts which he has commanded: we moreover solemnly promised in our vow of baptism to govern all our actions by the rule of his holy Gospel. Therefore to persist in the neglect of a plain law of our Lord and Master, sufficiently made known to us, is no ways consistent with our engagement, nor with that character we profess of being his disciples. Besides our obedience in this particular pays a peculiar regard to his authority; for this duty, being a positive injunction, receives all its force from his right to command. Now that our Saviour has made it the duty of all Christians to frequent this *commemorative sacrifice*, is plain from the history of its institution in the close of which our Saviour adds this positive injunction, *Do this in remembrance of me.* By which, as the holy apostles were obliged to do to others as our Saviour hath done to them, Luke xxii. 19, viz. to bless, break, and give the bread to all that joined with them in these holy services; so were all Christians hereby engaged to receive from them and their successors these symbols of Christ's body and blood. By this precept therefore the communion of Christ's body and blood as represented by bread and wine in the holy sacrament, is made the standing memorial of his death and sufferings in all Christian assemblies to the end of the world. St. Paul, who received from the Lord himself what he taught concerning this holy institution, repeats the same command, *This do in remembrance of me.* (1 Cor. xi. 24.) And if we consider the circumstances of this command it will still have a greater influence upon us; for it was given by our best friend and greatest benefactor, when he was about to lay down his life for our sakes. They are as it were his dying words to all his sincere disciples and followers: and therefore ought to be received with the greatest respect and deference imaginable. In pursuance of this precept we find the first Christians did not continue more steadfastly in the *apostle's doctrine*, than they communicated in *prayer* and *breaking of bread*, (Acts ii. 42.) It being well known that the public worship, the *synaxis* of the ancient Christians, consisted of these three parts—of hearing God's word, of prayers, and of commemorating of Christ in the eucharist.

The second argument for the performance of this Christian duty arises *from the nature* of the *duty* itself. It is a piece of worship appropriated to the Christian religion by which in a peculiar manner we profess ourselves followers of the blessed Jesus. The Heathens and Mahometans offer up prayers and praises to God, and by the light of nature apply themselves to infinite power for the relief of their necessities, and return their thanks to infinite goodness as the source from whence they receive all their blessings. The Jews by slaying of beasts, and by burning incense, invocated God, and praised and blessed him for those mercies of which they partook. But Christians only set before God bread and wine in the eucharist, as figures or images of the precious blood of Christ shed for us, and of his precious body; as it is expressed in the Clementine liturgy. And therefore we cannot be said so properly to worship as Christians, as when we join in those sacred mysteries that Christ has made peculiar to his own religion: and it cannot be imagined that it should be at our own disposal, whether we would perform it or no, when it was ordained as the peculiar service of Christians, to distinguish them from all other worshippers of the Deity; and as the principal act whereby we partake of the sacrifice of Christ made upon the cross, and without which our public service wants its due perfection. Upon which account the primitive Christians (at least for a time, in some places) on no day held their public assemblies without this *Christian sacrifice.* Justin Martyr in his second Apology instances in this sacred ordinance, as a constant part of the Lord's day service; and there is no great doubt but that each Lord's day was that *status dies*, that *set time* on which Pliny (Lib. x. Ep. 97,) tells the Emperor Trajan, the Christians in Bithynia met together to bind themselves with an oath not to steal or rob or withhold what was depositated with them or commit any sort of wickedness. And long after in the time of St. Basil, who commends a daily communion, he shows us how near the practice in his days came to it: The *Christians then not only communicated constantly four times a week, but on other days when they celebrated the memory of any martyr.* And the *faithful* that joined in all other parts of the public worship, never failed in partaking of the blessed sacrament. What opinion the ancient Christians had of those that turned their backs upon this holy ordinance, may be collected from one of those *canons* which are called *apostolical;* (Can. xi.) whereby all the faithful that came to their public assemblies and heard the holy Scriptures, and did not continue to partake of the holy sacrament, were liable to be separated from the communion of Christians.

The third argument for the frequent performance of this Christian duty arises from the great *benefits* that are *annexed* to the *worthy participation* of this *holy ordinance.* By the nature of our circumstances in this world, we are surrounded with variety of temptations, no condition of life being free from the assaults of our spiritual enemies. So that it but too frequently happens that we become a prey to their attempts, and are prevailed upon to transgress our duty. Now when we are brought to a sense of our follies, and our souls are pierced with an unfeigned sorrow for having committed them; what surer method have we to procure our pardon from God, than by showing forth the Lord's death, by representing his bitter passion to the Father, that so he would for his sake, according to the tenor of his covenant in him, be favorable and propitious to us miserable sinners? We all know by fatal experience how unable we are of ourselves to do any thing that is good; but this heavenly banquet is the food and nourishment of our souls; it gives new life and vigor to our pious resolutions, and conveys power and strength to perform our duty. We are convinced that the satisfactions of this life can never complete our happiness: but this holy sacrament inspires a hope to be made equal to angels; and no less than the kingdom of heaven is hereby made our inheritance. So that a man must be very insensible of his own interest that neglects one of the best instruments of advancing his spiritual welfare; and what can the concern of the whole world promise us compared to the advantage of such gracious vouchsafements? Neither is it probable that a man should retain a very grateful sense of those stupendous blessings purchased for us by the death of Christ, when he refuses to give such an easy instance of a thankful heart. If therefore we pay any regard to the positive command of our Saviour; if we are concerned to proclaim to the world, that we are really the disciples of Jesus; if we are solicitous about growing in grace, and desire above all things the improvement of our minds in all Christian virtues, and breathe after a life without sorrow and without sin; we must constantly attend this holy ordinance from whence we may expect the pardon of our sins, and all the other benefits of Christ's passion.

And when we are once convinced of those obligations that enforce the practice of this duty, we must take care never to turn our backs upon his holy ordinance. The truest measure of our duty in this particular is to be taken from those opportunities which the good providence of God affords to us for this purpose; there being no better way of determining the frequency of our obligation to receive, than this of God's giving us the opportunity. According to this rule the primitive Christians practised; who never withdrew themselves from the Lord's supper, when it made a part of the public worship. And it is in the communion of the sacrament, as it is in the communion of prayers, and other parts of public worship, we are bound to join in them when opportunities offer for the performing them, and we are not otherwise lawfully hindered. Whoever therefore shall neglect to communicate, and retires from the holy table when the heavenly banquet is there prepared, either does not thoroughly understand his duty in this particular, or must be very defective in the performance of it. For, as the exhortation before the communion suggests to us, Who would not think it a great injury and wrong done to him if he had prepared a rich feast, and decked his table with all kind of provision, so that there lacked nothing but the guests to sit down; and yet that they who were called without any cause should most unthankfully refuse to come? And how can it be imagined that a man has a true love for his Saviour, or a grateful sense of his sufferings, that shall refuse to make a thankful remembrance of them when our Saviour has commanded it, and the providence of God offers him the opportunity? I shall conclude this head with the judgment of two eminent fathers, St. Chrysostom and St. Ambrose, whereby we may guess at the sense of the Greek and the Latin Church in relation to this practice. The first, St. Chrysostom, delivers himself after this manner: He who does not allow himself in the practice of any known sin ought every day to approach the holy table; but it is not safe for him who has contracted a habit of sinning, and does not sincerely repent thereof, to communicate even upon the greatest festival. St. Ambrose gives us his opinion by way of advice, in these words concerning the holy sacrament: Receive daily what will be of daily advantage to you: So live that you may be fit to receive every day; for he that is not fit to receive every day, is not fit to receive once a year.

THE EXAMPLE REQUIRED IN MINISTERS OF THE GOSPEL.

In all pursuits it is a true proverb that the disciple is not above his master—the teacher must not, cannot look for proficiency in others, which he does not himself exemplify. But above all others this is true of the teacher of religion. He has every drawback to encounter in his efforts to gain and form disciples. Innate corruption, fixed habits, and surrounding example, all combine to destroy the efficiency of his instructions. He points avowedly to an unseen reward and unknown dangers as the grounds of exertion. He holds out motives for which the evil heart of depraved humanity has little relish. He lays down principles which are hard to understand, harder still to realize, and hardest of all to put in practice. In such a work can the force of example be foregone? Will worldly men believe the messenger of eternal truth, whom they see living as one of themselves? Will sinners be swayed by motives which they behold inoperative on him who holds them forth? Will *they* receive and cherish principles which are unproductive of results in the life and character of their professed expositor and advocate? Such questions need not the answer of experience: but that answer has been given too loudly and too long to be unheeded. Every page of the history of the Church of God, under both the dispensations in which it has existed, is a lesson on the indispensableness of irreproachable purity and elevated piety in those who serve the altar. The Gospel to be life-giving must be borne abroad by living evidences of its power. Holiness must be communicated by contagion, as it were, from those who are commissioned for its inculcation. God's omnipotence, indeed, is not to be limited by the unfaithfulness of his servants. He *can* and *will* perform his promise to maintain his Church independently, if need be, of human co-operation. But the life of a Church with a corrupted ministry is like that ghostly life of which we read in the fables of enchantments, when the moving and animated eye does but lend fresh horrors to the cold, putrescent corpse: the spirituality and purity of our holy faith casts a shade of double intensity over the inconsistent conduct of a worldly clergy and their perishing people.

Rev. Dr. Whittingham.

From the Colonial Churchman.

To the editors of the Colonial Churchman.

Gentlemen—In my last communication I noticed the wrong done, as I think, to the memory of Lord Lyttleton, by the Rev. Mr. Biddulph, in representing him as having conspired with Gilbert West to write down the Bible as a cheat; and to the proofs I then alleged, I would now add that Lyttleton when only thirty years of age, was on terms of friendship with the pious and excellent Doddridge. I now beg a space of you to defend the character of West. With respect to him again, as with respect to Lyttleton, there are on the very face of the story the stamps of manifest error. He entered public life in the same year with Lyttleton, 1729, but on the opposite side in politics, and in a subordinate situation which left him little prudence of action; and this, too, in times remarkable for the warmth of factious and party feeling. He was the protege of Lord Townshend, the brother minister of Walpole; Lyttleton was from that same year in the foremost ranks of the violent opposition to Walpole, which ended in his overthrow; and from 1737, was more particularly obnoxious to the court from having become the Secretary of the Prince of Wales, who had then broken off all decent appearance of cordiality with the king his father. Under these circumstances, West and Lyttleton—brother Etonians though they were—can hardly be supposed to have been in particular intimacy. But these are matters of more remote inference. Of him, however, it is clearly ascertained, as it has been with respect to Lyttleton, that he received in his youth a religious education: his father, who was a clergyman, destined him for the Church; though at one time engaged in the profession of arms, and after for a very short period in political life, he seems early to have sought retirement. Soon after he entered into civil employment, (perhaps about 1730,) he married and retired to Wickham, in Kent, where, says Johnson, he devoted himself to *literature and to piety.* Here he was often visited by Lyttleton, and by Pitt, the glorious father of a glorious son, who full surely was not a man likely to take delight in the company of two conspiring infidels. Here too, says Johnson again, Lyttleton *received that conviction* which produced his "Dissertation on St. Paul." Was it in consequence of their having concerted together a very different commentary on revelation? Hear what Johnson relates of West's mode of life at Wickham: "He read the prayers of the liturgy every morning to his family; and on Sunday evening he called his servants into the parlor, and read to them first a sermon and then prayers." It is indeed certain, from Johnson's biography, that West as well as Lyttleton, "had for awhile listened to the blandishments of infidelity;" but there is no reason to believe, from any thing that is told of him with any kind of authority, that his infidelity had gone further than Lyttleton's, the extent of which I endeavored to show in my last paper. West's observations on the resurrection were published in 1747, the same year in which Lyttleton's Essay appeared; and this coincidence joined to the fact of their having both entertained doubts on religious topics at some long anterior period, has probably given rise to the embellished story, which, for the furtherance of piety, has been given to the world, respecting their conspiracy against the Bible. But that the aberrations of West in matters of religious opinion were merely temporary and accidental, we have pretty clear testimony in his letter to Dr. Doddridge, of the 14th March, 1784—"I owe to the early care of a most excellent woman, my mother, that *bent and bias to religion*, which, with the co-operating grace of God, hath at length brought me back to those paths of peace from whence I might have been in danger of deviating for ever." These facts in the life of West show the utter improbability of the supposed combination between him and Lyttleton to write down the Bible as a cheat.

I have noticed the story at greater length than it may at first sight seem to deserve, because I am convinced that such things, however well intended, damage the cause they are meant to serve. Certain I am that such misrepresentations when detected, as they surely must be by those who happen to know the true state of facts, produce in them a distrust of all such relations, even when they have truth on their side. With them they lose their intended and perhaps due weight, as proofs of the force of religious truth. And they minister occasion to the fool who "sits in the seat of the scornful," to point the finger and say, "See! what goodly fabrications are resorted to by the friends of religion to prove its power in converting the infidel, as is the prop so is the fabric, rotten and false."

From the British Magazine.

A Memorial to the Governor in Council of Fort St, George. Praying for equal religious toleration to all subjects of the state. Madras: printed at the Church Mission Press. 1836.

The subject of this memorial is of such vast importance, that it is desirable the public should have some general acquaintance with its contents. It appears, that some years ago, (February, 1833,) the honorable Court of Directors, feeling that "arrangements which implicated the government" in any degree, "in the immediate ministrations of the local superstitions of the natives," were very objectionable, gave orders in its despatches, "that the interference of British functionaries in the interior management of native temples," &c., should immediately cease, and that no servant of the Company should hereafter be employed in the collection of money for fines to these temples, and that in all matters relative to their temples, religious rites, &c., the natives should be left to themselves.

No steps having been taken at Madras to carry this order into effect, the memorial in question was addressed to Sir Frederick Adam, by the Bishop of Madras, the clergy there, and a large body of highly respectable individuals. They complain, as justly indeed they may complain, of the encouragement afforded by a Christian government to idolatrous superstitions, and humbly pray that the practices of which they complain may be suppressed. The following is a part of their statement:—

"We beg leave, in proof of our statement, to bring to your excellency's knowledge, as matters of grievance:—

"First, That it is now required of Christian servants of the government, both civil and military, to attend heathen and Mahomedan religious festivals, with the view of showing them respect.

"Second, That in some instances they are called upon to present offerings, and to do homage to idols.

"Third, That the impure and degrading services of the pagodas are now carried on under the supervision and control of the principal European, and therefore Christian, officers of the government; and the management and regulation of the revenues and endowments, both of the pagodas and mosques, are so vested in them under the provisions of Regulations VII. of 1817, that no important idolatrous ceremony can be performed, no attendant of the various idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary.

"Fourth, That British officers, with the troops of government, are also now employed in firing salutes, and in otherwise rendering honor to Mahomedan and idolatrous ceremonies, even on the sabbath-day; and Christians are thus not unfrequently compelled, by the authority of government, to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitions.

"Protestant soldiers, members of the Church of England, we may add, have also been required, contrary to the principle declared in his majesty's regulations, that every soldier should be at 'liberty to worship God according to the forms prescribed by his religion,' to be present at and participate in the worship of the Church of Rome."

Then, too, with reference to the effect on the people themselves, the following extract will prove interesting.

"We may cite, as one instance peculiarly deserving of your excellency's attention, the drawing of the idol car. This onerous task is now only effected throughout this presidency by the agency of the police; thousands of the poorer classes being *forced*, under the orders of the collector and magistrate, from their homes, for the performance of this special duty, without, in the great majority of cases, the slightest compensation. And whatever may be the wishes and sentiments of the individuals immediately connected with the pagodas, we are fully assured that this interference is viewed by the great body of the people, both land owners and their laborers, as a vexatious and oppressive exercise of power, to which they submit *only* on compulsion. It is, we conceive, therefore certain, that this baneful part of the debasing idolatry of the land is now upheld and carried on in this presidency *solely* by the interposition and authority of the British government."

The following note ought, however, to be placed in juxta position with the last extract.

"*Note.*—It is matter of sincere thankfulness and of gratitude to the local government, to be enabled to record, that since the foregoing memorial was first submitted for signature, the attention of government has been drawn to one of the evils pointed out, and forced labor on the idol cars has been prohibited."

These are the chief features of the great evil here petitioned against. The appendix consists entirely of documents, proving the existence of the practices complained of, and containing many curious illustrations of Indian customs. The following extracts from the appendix will serve to show its nature. It is right to state, that the garrison orders for the attendance of Christian troops on these festivals is subjoined.

"On the third Sunday in Lent, 1834, the whole of the European artillery at Trichinopoly were kept from church, and employed the greater part of that day of sacred rest in firing a series of salutes in honor of a Mohamedan festival.

"In the year 1828 the head-quarters of the 15th regiment were stationed at Trivanderam, the present capital of Travancore, and the ordinary residence of the Rajah. Within the fortress stands one of the principal temples of the province, dedicated to Padmanaba Deo, (or Vishnoo.) Once a year the idol is brought out, and carried in procession to the beach, about three miles distant, where it is bathed in the sea. It rests, of course, with the Brahmins to select the most auspicious day for the ceremony, and it has been observed, that whenever it has been practicable, a very intelligible preference has been evinced by them for the Christian's sabbath. It was on a *Sunday* that we were required to attend. At two o'clock in the afternoon, the regiment, arrayed in review order, was formed in line with two battalions of Nair troops, on one side of the road leading from the fort to the sea. There we remained during three weary hours of idle expectation,—the gazing stock of the assembled thousands, thus learning from our presence to attach still deeper feelings of importance to their wretched superstitions. At intervals groups of Brahmins passed down our front, and from these we received no doubtful intimations of the light in which they regarded us. One party approached from the pagoda, bearing several pots of water intended for the use of the idol and of the Ranee. The pots were of brass, and their mouths closely covered with plaintain leaf,—well secured, it might seem, from aught of outward pollution. Stopping short, at some distance from us, the Brahmins waved to us imperiously to give them room. Between our front rank and the wall by which the opposite side of the road was bounded, there was a clear breadth of more than twenty paces; but this was insufficient. We were required to close back upon the wall in our rear, and then with a quick and stealthy step, drawing the cloths closely around them, and keeping as far from our line as the road would possibly admit, every look and gesture expressive of anxiety to escape the pollution of our vicinity, they proceeded with their precious burden. At five o'clock the idol was brought out, attended, by the Ranee and crowds of Brahmins; as it approached, the order was given to present arms. The procession advanced, and the *troops*, filing to either side, formed a street and *accompanied* it, amidst the din of horns and tomtoms, and all the uproar and confusion of a heathen ceremony. About midway between the fort and the beach, is a small open choultry or pandall; a number of stone pillars supporting a flat stone roof, open on all sides, and at other times accessible to all, to man or beast, of every caste or character. The idol was carried under this, the Nair battalions followed; but, as if it were designed to heap the fullest measure of contumely upon us, we were made to pass outside. There were Europeans, Mahomedans, and various officers of impure tribes in our ranks—we were unclean—our footsteps carried contamination. Arrived at the beach, we were told to go back; we were no longer wanted: the ablutions of the idol might not be performed in our view. Tired and ashamed, we returned to our barracks. There was then no one amongst our number who had any consciousness of the unholy and sinful character of the proceeding in which we had been engaged; but we felt that we had been degraded, that we had been treated throughout with undisguised contempt, and that not only the natives of the province, but our own men likewise, had reason to despise us for submitting to such open humiliation."

This is one instance; but there are instances after instances, and many of them of considerable interest. But the great absorbing view in which it is presented to the mind, is the fearful guilt incurred by Christians, who thus cry out, "Great is Diana of the Ephesians!" in spite of all their better knowledge, and all the awful consequences of encouraging idolatry. The memorial is one of great interest, and might well be reprinted here, as conveying very much information relative to matters with which in general the stay-at-home English are not well acquainted.

A THING AS IT SHOULD BE.

We find in the Missionary a request that the clergy [of New Jersey] will meet in 'their official robes,' at the rectory, on the morning of the first day of the Convention. Primitive custom and continued usage have appropriated to the clerical office certain 'official robes,' and 'the decency and fitness of things' require that they should be preserved, and common sense indicates the propriety of attention to them. No one regards them as matters of necessity, but all lovers of order will confess the decency of them. The celebrated Dr. Stiles, the long venerated President of Yale College, once said to a venerable friend, our brother of the ministry,—'One thing, if I allow envy to dwell in my heart, I would envy your Church—it is your surplice. There is something so becoming in the white garment that you wear in the performance of your service, that I wish its use prevailed in all Churches.' Here is the frank avowal of a candid man, prejudiced against the Church. Instead of endeavoring to make the Protestant Episcopal communion popular with other denominations, by a practical disregard of her usages, we have ever believed and must still maintain, that the true, Christian, and honorable course is to adhere to our own customs and sustain our usages—not because there is a spiritual merit in them, but because a becoming and wholesome habit of antiquity should not be laid aside to gratify the whims and caprices of a fluctuating state of things in a day of great dislike of primitive usage.—*The Missionary.*

From the Catholic Telegraph.

ANCHORITES.

Those who retire from the world through religious motives, in order that they may devote themselves more particularly to the service of God and the salvation of their souls, have been called anchorites or hermits. This love of retirement prevailed in very early times, and the sacred as well as profane writers declare, that it was always known and highly estimated in the East. St. Paul says, in his epistle to the Hebrews, that the prophets wandered in the deserts and on the mountains, that they dwelt in caves and caverns of the earth. St. John the Baptist retired at an early age to the desert, and resided in its solitary places, until he had arrived at the age of thirty years; Jesus Christ, whose life was the model of every virtue, dwelt also in retirement, and practised austerities in the midst of the desert, as we are informed by the evangelist.

St. Paul of Thebes in Egypt may, however, be considered the first anchorite of Christianity. He retired to the desert in the year 250, during the persecution of Decius and Valentinian; and was followed in a short time by St. Anthony and others, who wished to lead the same thoughtful and austere life. These formed communities which were much increased by the arrival of others, who daily retired from the blandishments and vices of the world, to improve their hearts by meditation and the practice of every Christian virtue. Many women, likewise, either for the purposes of penance or to escape the dangers of persecution, formed societies which were governed by a uniform rule, to which all were joyfully subject. Such was the origin of monastic institutions.

Near the close of the fourth century, to lead the retired life of the hermit became prevalent in Italy and afterwards in Gaul. The fierce irruptions of the barbarians at the commencement of the fifth age, and the numbers which fled before their violence and rapacity, the aged warriors who desired as the evening of their lives approached, to prepare their souls for that solemn change, when the stillness of the grave was to succeed the tumult of the field, others who feared that an exposure to temptation would induce them to fall again into excess, all, either for penance or greater sanctity of life, retired to the company of those who dwelt in the solitude, and passed their days in prayer. Thus the numbers of the monastic institutions were increased, and many for the same reason selected the hermit's solitary cell, as the humble scene of their exile upon earth. These, however, with the advice of their spiritual superiors, were induced in aftertimes to live together in the same mansion, and adopt a uniform rule for the regulation of their lives.

From the Colonial Churchman.

THE GLORIA PATRI.

This exalted hymn of praise to the eternal Godhead, which is appointed to be used in our Church at the conclusion of each psalm, it is to be feared, is too often uttered without due consideration of its fitness and beauty. It has been part of the public worship of the Church from a very remote period of antiquity. Clemens of Alexandria mentions it as such, A. D. 190, and it appears (says Comber) that it was in use before, "Because the Arians did alter the ancient form into, Glory be to the Father *by* the Son, and *in* the Holy Ghost, for which they are sharply reprehended by the orthodox fathers." We are to regard it as ascribing all praise and glory to the supreme Being, and an act of adoration to each Person, which we are obliged particularly to pay, because every one of the Persons in the Trinity hath done peculiar benefits for us. The Father hath sent us into the world, preserves and provides for us in it. The Son hath lived with us, and died for us, and though returned to his glory is still mindful of us. The Holy Ghost does come to us, and stay with us as a guard and a guide, a comforter and an advocate, clearing our minds, cleansing our hearts, quickening our affections, and enforcing our prayers. Let the worshipper in our Church bear these things in mind, while with his lips he utters these glorious words,—words which are hallowed by the recollection that they have ascended from the lips of millions in past ages, who now swell the company of the just spirits made perfect in heaven. What better form of praise can we desire than one which is but a paraphrase on the song of Seraphim, (Isaiah xi. 3,) and is clearly grounded on Scripture. 1 John x. 7. How, asks Comber, can we use it too often? Surely God's mercies are more frequent than our praises can be. Those that censure this as a vain repetition, would ill have digested the hundred blessings which the Jews are bid to say every day, Deut. x. 12, and might be offended at David's "seven times a-day," and St. Paul's charge, "to rejoice alway." As God never thinks it too often to relieve us, let us never think his praises too many, or too tedious; but in psalms, in litanies, and in every thing, let us give thanks; and when Gloria Patri is not in our mouths, let it be in our hearts, that we may never forget his benefits.

From the Missionary.

CHRIST THE PURIFIER.

The following story (I know not on what authority) is abroad in the religious world:—Some ladies in Dublin, who met together from time to time at each other's houses, to read the Scriptures, and to make them the subjects of profitable conversation, when they came to the third chapter of Malachi, had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew any thing about the process, one undertook to inquire of a silversmith with whom she was acquainted how it was effected; and, particularly, what was the business of the refiner himself during the operation. Without explaining her motive, she accordingly went to her friend, and asked him how the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. "But," said the inquirer, "do you sit, Sir, at the work?" "Oh, yes," he replied; "for I must keep my eye steadily fixed on the furnace, since, if the silver remain too long under the intense heat, it is sure to be damaged." She at once saw the beauty and propriety of the image employed—"He shall sit as a refiner of silver;" and the moral of the illustration was equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said, that he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance in it. Again the spiritual meaning shone forth through the beautiful veil of the letter. When God sees his own image in his people, the work of sanctification is complete. It may be added that the metal continues in a state of agitation until all the impurities are thrown off, and then it becomes quite still; a circumstance which heightens the exquisite analogy in this case; for oh, how

"Sweet to lie passive in his hand,
And know no will but his!"

The subject was embodied in the following stanzas, at the urgent request of a friend, who, with her young family, was about to leave her native country, and settle in a distant part of the globe; but the writer's mind had received the ineffaceable impression of the similitude and the inference, in the year 1832, from the lips of another dear friend, when she was nearly in her last agony, who applied it to herself and her afflictions, which had been long and excruciating, yet borne by her as such pains can alone be borne, in God's furnace and under his eye—"He shall sit as a refiner and purifier of silver." Mal. iii. 3.

He that from dross would win the precious ore
Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face as in a glass.

Thus in God's furnace are his people tried;
Thrice happy they who to the end endure;
But who the fiery ordeal may abide?
Who from the crucible come forth so pure,
That He whose eyes of flame look through the whole
May see his image perfect in the soul?

Nor with an evanescent glimpse alone,
As in that mirror the refiner's face;
But stamped with heaven's broad signet there be shown
Immanuel's features, full of truth and grace:
And round that seal of love this motto be,
"Not for a moment, but—eternity."

James Montgomery.

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry Just published and for sale at the Protestant Episcopal Press, 28 Ann street, New York.

May 31, 1837.